THE

# NATURAL HISTORY

OF

# ALEPPO

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# ALEPPO.

CONTAINING

A DESCRIPTION OF THE CITY, AND THE PRINCIPAL NATURAL PRODUCTIONS IN ITS NEIGHBOURHOOD.

TOGETHER WITH

AN ACCOUNT OF THE CLIMATE, INHABITANTS AND DISEASES; PARTICULARLY OF THE PLAGUE.

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# C O N T E N T S

OF THE

# SECOND VOLUME.

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THE

# NATURAL HISTORY OF ALEPPO.

## BOOK III.

## OF THE EUROPEANS RESIDING IN THE CITY; OF THE NATIVE CHRISTIAN, AND JEWISH, INHABITANTS: AND THE PRESENT STATE OF LITERATURE.

### CHAP. I.

### OF THE EUROPEANS, RESIDING AT ALEPPO.

THE ITALIAN LANGUAGE GENERALLY SPOKEN.—ENGLISH, AND FRENCH FACTORIES.—CONVENTS.—THE DUTCH.—THE VENETIANS, AND TUSCANS. —HOUSES OF THE EUROPEANS.—THEIR TABLE.—FEMALE SOCIETY.—AMUSEMENTS, AND EXERCISES, OF THE ENGLISH.—EMEER, OR KING OF THE ARABS.—CAPITULATIONS WITH THE PORTE.—PUBLIC AUDIENCE OF THE BASHAW, THE CADY, AND THE MOHASSIL, DESCRIBED.—PUBLIC ENTRY OF CONSULS.—THE EUROPEANS LIVE UNDISTURBED IN THE CITY, AND TRAVEL WITH SECURITY.—THEY ARE SELDOM ATTACKED BY THE USUAL EPIDEMIC DISTEMPERS.

THE Europeans, or Franks[1], residing at Aleppo, are English, French, Venetian, Dutch, and Tuſcan, or Imperial, ſubjects. The language commonly uſed by all CHAP. I.

[1] Ifrange افرنج and in Turkiſh Frenk فرنك. This is now uſed as a general name for all Europeans, and Europe is called Belad al Frange بلاد الافرنج. When they talk with more preciſion, they diſtinguiſh par-

 ticular

BOOK III. all, is the Italian, which is alſo ſpoken by the warehouſemen, writers, and other natives, in the ſervice of the Franks. The French merchants uſually converſe among themſelves, and with their warehouſemen, in the dialect of Provence, but in mixed company, they either ſpeak French or Italian. Of the Europeans, even thoſe who live long in the country, very few acquire more knowledge of the Arabic, than is barely ſufficient for familiar converſation, and it is very rare that any of them take the trouble of either learning to read or write it. The Conſuls and ſeveral of the private gentlemen, retain the European dreſs; but many, eſpecially of the French and Italians, dreſs in the Eaſtern habit, retaining only the hat and wig when in town, and wearing the Turban when travelling. It was formerly the cuſtom of all, or of moſt of the Franks, to wear the Turkiſh dreſs, retaining the hat by way of diſtinction; but of late[2], the far greater part of the Engliſh dreſſed in the European faſhion; while other Foreigners, the Conſul excepted, or ſtrangers who made but a ſhort ſtay, adopted the old cuſtom. About the year 1770, the few remaining of the Engliſh Factory, complied with the general cuſtom, and, together with ſome of the French gentlemen, only appeared occaſionly in their proper dreſs.

ticular countries, as England, France, Italy, &c. Belad al Ingles, Belad al Franſouy, Belad Italia; but Ifrange is never uſed excluſively to ſignify a Frenchman in particular. See Note. I.

[2] 1751.

The

CHAP. I.

The English Factory[3], consists of a Consul, and ten Merchants; a chaplain, chancellor, physician, and an officer named a Chause †, who walks before the Consul carrying a staff tipped with silver. In the year 1753, the number of English houses was eight, exclusive of that belonging to the Consul. In 1772, the number was reduced to four. It appears from P. Teixeira, who was at Aleppo in 1605, that there were then three English families in the Factory, including the Consul who at that time was a Merchant. The annual amount of the trade was estimated at 300000 Ducats, and two or three ships were employed annually in the trade.

It is remarked also, as a proof of the great trade then carried on by the Europeans at Aleppo, that the hire only of the camels, to fetch and carry goods to and from Scanderoon, though generally very reasonable, "rises at least to 80000 Chequins a year, which is "near 90000 Ducats. A sum I should have doubted, "had I not computed it very particularly with some "of those gentlemen, for my own satisfaction[4]".

[3] As a matter that might possibly interest the curiosity of some readers, an abstract sketch of the first establishment of the English in the Levant, is inserted in the appendix. See Note. II.

† Chaoush چاوش. The Turkish Grandees have a similar officer of ceremony. See vol. i. page 157. The English chaush takes care of all letters, and despatches.

[4] Travels of Peter Teixeira.

BOOK III.

There are two Druggomans, or Interpeters[5], Greek natives of Aleppo, who ſpeak the Italian, but can ſeldom read or write any other languages than the Arabic and Turkiſh. They have ſalaries from the Levant company. Two Janizaries are kept alſo in conſtant pay, and attend at the Conſular houſe. They walk before the Conſul when he goes abroad, and carry long ſtaffs, with which, by ſtriking the pavement as they march along, they warn people in the ſtreets to give place. They wear no diſtinguiſhing dreſs in ordinary, but on public occaſions, the number of Janizaries is increaſed, and all wear the ceremonial felt Cap. In going to audience, or in ſimilar proceſſions of form, the honorary Druggomans walk two and two, immediately behind the Janizaries, who are preceded by the Chauſe. The officiating Druggomans walk next; and after them, comes the Conſul, followed by all the gentlemen under Britiſh protection. In this laſt circumſtance the ceremonial differs from that of the Turks, among whom it is the invariable cuſtom, in all proceſſions, for the principal perſon to come laſt[6].

The French Factory is more numerous than the Engliſh, each Merchant having a clerk or writer, or a

[5] Turgeman ترجمان

[6] The proceſſion to an Audience is deſcribed by Paul Lucas, Voyage fait en 1714, v. i. p. 282.

perſon

perſon under that title, who afterwards becomes a partner in the houſe. The reſidence of the French in the Levant, is limited to a certain term of years after they take the name of Factors, or Merchants, for which reaſon they uſually are ſent early in life from Marſeilles, under the denomination of Scrivans, and evade taking the name of Factor even after they have a ſhare in the buſineſs of the houſe, in order to have it in their power to protract their ſtay in the country.

The number of French houſes of trade at Aleppo, in 1753, was nine: in 1772, they were reduced to ſix or ſeven. "In 1605" ſays Teixeira "there were five French "families eſtabliſhed at Aleppo, but the number of "thoſe who come and go is much greater than that of the "Venetians. About twenty ſhips were employed in "the trade, which was computed to amount annually "to 800,000 Ducats. The French Conſul at that "time was appointed for life, but acted by a Deputy "who paid him annually near 3000 Ducats. He had "a particular privilege from the Turk, of protecting "any foreign Chriſtian, that is not of thoſe nations allow- "ed to trade there, and ſeveral Flemiſh and Lucqueſe "Merchants trade under that protection."

The Conſul has his chancellor, chauſe, and Janizaries, and maintains the ſame ſtate as the Engliſh Conſul; but he has precedence at all public audiences, on account of the prior eſtabliſhment of the French Factory at Aleppo. Under the protection of the Conſul, are two or three

French

BOOK III. French ſurgeons, who practice phyſic, one of which is commonly reckoned the national doctor. The Druggomans are French ſubjects of the Levant, or elſe native Frenchmen. They are partly educated at Paris, partly at Conſtantinople, and while ſtudents are called Giovani di Lingua. They are afterwards ſent from Conſtantinople to the different ſcales, where they riſe ſucceſſively from the ſtation of third, to that of firſt Interpreter.

Beſides the merchants, a number of French ſubjects of inferior rank, find their way into the Levant, and by intermarriage with the native chriſtians, produce a half French race, or Mezza Razza. A variety of inconveniences, found to reſult from the Conſul being obliged to afford protection to people who were often involved in low tranſactions and diſputes with the Turks, produced, not many years ago, a royal edict, by which all married ſubjects of his moſt Chriſtian Majeſty were recalled from the Levant, and power was veſted in the Conſuls, to remand inſtantly to France ſubjects of whatever rank, who ſhould marry in future, without ſpecial licenſe obtained through the Embaſſador at the Porte. In conſequence of this regulation the number of thoſe who claim protection is diminiſhed; but ſeveral families ſtill remain at Aleppo, of which ſome are viſited by the Europeans, and the ladies are an agreeable acceſſion to the public aſſemblies.

The

The Terra Santa convent, as alſo thoſe of the Capuchins and the Jeſuits, are under the protection of the French Conſul. The firſt contains about fourteen Franciſcan friars, and their church is frequented by all the European catholics, as likewiſe by many natives of both ſexes, from the Iideida. Each of the other convents contain three brothers, and have their chapels within the convents. In the great Khane, there is a fourth convent, conſiſting of two or three Carmelite friars, which is uſually under the protection of the Imperial Conſul. All thoſe miſſionaries wear the proper habit of their order, except the Jeſuits, who dreſs in the ſame manner as the Maronite prieſts.

An account of the Aleppo church, and the diſſentions between the Jeſuits and the other convents about the catholic chapel, may be ſeen in D'Arvieux's Memoires[7]. According to Pere Nacchi, the Jeſuits were firſt eſtabliſhed at Aleppo in the year 1625; and a kind of hiſtorical account of the jeſuitical miſſions into Syria, is given by that learned father. But beſides a ſtrange mixture of ſuperſtitious abſurdity, his account is greatly defective in a hiſtorical view in point of dates[8].

The Dutch Conſul, being the ſole perſon of that nation at Aleppo, exerciſes alſo the profeſſion of a merchant:

[7] V. 6. p. 72 and 174.

[8] Memoires des Miſſions, v. 4. p. 19.

but

BOOK III. but the English and French Consuls are prohibited engaging directly or indirectly in commerce. Since the year 1772, the Dutch consulate has been put on a different footing, the Consul has regular appointments, without benefit of trade.

In Teixeira's time, it appears that there were two families of Dutch, trading to the value of one hundred and fifty thousand Ducats, "which is always taken from the "common amount, for sometimes it may be more, "sometimes less."

The Venetians were established at Aleppo prior to any of the other European nations. In 1605, there were at Aleppo no less than fourteen Venetian families, besides the Consul's. They employed five or six ships yearly, and their trade amounted from a million to a million and half in gold[9]. At present, they have no Consul of their own nation, neither have the Tuscans: both, (in 1751) were under the protection of the English Consul, who acted by virtue of commissions from the respective Embassadors at the Porte. For several years preceding that period, the Venetians had been under the protection either of the French or the English; but, soon after 1754, a Consul of their own nation came to reside at Aleppo.

The Venetian subjects, (two merchants excepted) were either Tuscan, or Venetian Jews, who have houses

[9] Teixeira. See Note III.

and

and warehoufes in the public Khanes, but generally dwell 
with their families in large, handfome houfes, fituated in Bahfita; and in their manner of living, conform more than the other Europeans, to the cuftom of the natives.

The houfes of the Franks are as commodious as their fituation in the Khanes will admit. The ground-floor is employed for magazines; the lodging apartments above, communicate with a long gallery, which ferves for a place of exercife in the day time, as the terrace does in the evening. From the month of June, till the firft autumnal rains, moft of the Franks fleep on the terrace, but ufe bedfteads with curtains, not lying expofed in the manner of the natives. The houfes of the Englifh are more elegantly furnifhed at prefent than in former times, when the manner in which the trade was conducted leaving them more at liberty to make excurfions, they ufed regularly to pafs feveral months of the year from home, and beftowed more attention on their horfes, tents and camp equipage, than on the embellifhment of their town houfes. Though tolerably cool in the fummer, the walls being very thick, the Frank houfes are not fo agreeably adapted to the climate as the great houfes of the natives; they are more confined, and have neither the fountains, the Divan, the Kaah, nor the court yard.

The Tables of the Europeans are well fupplied with provifions of all kinds, except fea fifh, which can only

 be

BOOK III. procured fresh in the winter. The cooks, as well as most of the other menial servants, are Armenians, but have been taught French or English cookery, and only now and then, by way of variety, serve up some of the country dishes. Formal invitations are oftener given for supper than dinner, especially in the summer, and the service of the table being nearly the same at both, animal food is more eaten at night, than is customary at genteel tables in England. The wines in common use are a dry white wine of the country, and a light red Provencal wine. The French present Liqueurs at the Desert. The English drink a draught of very weak punch, before dinner and supper; a custom found so deliciously refreshing, that most of the other Europeans, many of the native Christians, and some even of the Turks have adopted it.

The punch is sometimes iced, but ice otherwise is seldom used, though always abundant in the Bazar; the wine from the Cellars, and the water from the Sahreege*, being sufficiently cool. The luxury of iced creams is hardly known. The French, after they rise from the desert, present pipes, and coffee. The English remain longer at table, they have the wine set down after the cloth is removed, and pipes or Kalians†, are brought in for such as choose. They commonly sit

* Vol. i. p. 43.

† Ib. p. 122.

about an hour and a half at dinner, and then retire to take a Siefte. They fit longer at fupper; but obferve fuch moderation in drinking, and regularity in hours, that the leaft accidental debauch, difqualifies moft of the company for bufinefs on the following day. CHAP. I.

The Europeans have little or no focial intercourfe with the Turks. They feldom fee them but in the way of bufinefs, which is ufually tranfacted through an interpreter, though the Frank himfelf happens to underftand the language.

The female fociety is very confined[10]; for the native Chriftian ladies know no other language than Arabic, and only a few of the Mezza Razza fpeak French. Some of the Englifh gentlemen never vifit the natives of their acquaintance but at the new year; and even thofe who can fpeak the Arabic, feldom vifit in the Jideida. None of the Englifh are married; nor any of the French Factory, the Conful and one of the Druggoman excepted. The diftance of the Porte of Scanderoon is an obftacle to many of the fea faring people undertaking the journey to Aleppo; and unlefs it be a few gentlemen who crofs the Defert, in their way from

[10] Circumftances are much altered in this refpect fince the year 1752, the female fociety at Aleppo having had an agreeable acceffion of feveral married Ladies from Europe.

BOOK III. India, the Engliſh ſeldom have the pleaſure of being viſited either by their countrymen, or by other European travellers.

In ſuch a recluſe ſituation, the manner of life, in ſome reſpects, reſembles the monaſtic. The hours of buſineſs and refreſhment, return in regular ſucceſſion, being ſeldom interrupted by accidental intruſion; and the circle of active amuſements is ſo contracted, that the man who happens not to poſſeſs the ineſtimable art of employing his leiſure, muſt ſubmit to ſuffer many ſolitary hours of inſipid languor. But as time leſſens by degrees the fondneſs for diverſions too diſtant to be attained, neceſſity inſenſibly leads to the improvement of ſuch as lie within reach: and the pleaſures of ſocial life, though confined within narrow bounds, are enjoyed with keener reliſh, and, perhaps, are leſs liable to the allay of diſappointment, than they are found to be in wider circles.

The Franks, in general, live together in harmony. They entertain reciprocally; they have card parties, weekly concerts, and ſometimes, in the Carnaval, maſquerades[11]. Neither competition in trade nor the

[11] In the year 1681. The French conſul, M. d'Arvieux, found it expedient to forbid maſking in the Carnaval, on account of the young gentlemen going about the ſtreets, at night, dreſſed in female habits. Memoires, v. vi. p. 49.

intervention

intervention of national ruptures in Europe, broke off this ſociable intercourſe in Syria. In times of peace, advice of meſſengers ſent to Conſtantinople, or other ſcales, as well as of the deſpatch of ſhips for Europe, was communicated to all the Franks, by the reſpective Chauſes. The Engliſh had frequent occaſion to ſend meſſengers to Conſtantinople, which gave the French an opportunity of writing overland; they in return had frequent opportunity of obliging the Engliſh, by the ſhip conveyances to Marſeilles. In war time, advices of this kind, as well as public ceremonies between the Conſuls, were ſuſpended. But the private relation of men brought together by accident in a diſtant country, whom choice had led to form friendly connections, ſtill remained ſacred. Individuals continued to viſit and amuſe themſelves as uſual; politics were baniſhed from converſation, by mutual conſent, and without forgetting what they owed to the public cauſe, both parties, while they wiſhed for peace, continued to remember what in the mean time might be conceded to civility, and private friendſhip.

A Miſſionary, deſcribing the ceremonial viſits made by the Europeans at the annual feaſts, juſtly remarks to his correſpondent, that he need not be ſurprized at thoſe mutual civilities among people of different countries, for that French, Engliſh, Italians and Dutch, in reſpect to the people among whom they dwelt, conſidered themſelves

BOOK III. selves as persons of the same country, and, in that light, were viewed by the natives, who, without distinction, reckoned them all Franks[12].

A friendly intercourse among the Europeans, depends naturally on the disposition of individuals, and must therefore vary at different times. In the period of our residence at Aleppo, much was owing to the amiable disposition of M. Thomas, who continued above twenty years Consul of France. He had formerly been secretary to the embassy at Constantinople, and had served also as Consul of Algiers and Salonika. A gentleman of a benevolent heart, a pleasing cheerful temper, and possest of talents improved by a liberal education. His house was open to Europeans of all nations, where they were received in the most hospitable manner by him and his lady; who on account of her humane attentions, was not less beloved by the females under French protection, than her husband was respected by the men. The happiness of a family in which every one took an interest, was increased by the unexpected birth of a daughter, whom some of the Europeans lived to see grow up to a fine woman, and whose sprightly temper, and sweetness of manners, gave spirit to much gayer amusements than Aleppo had known for many years. The editor trusts for indulgence to this digression; having often, together with his brother, and in common with the other

[12] Memoires de Missons. v. viii. p. 309.

Europeans

Europeans of that time, ſhared in the hoſpitality his gratitude wiſhes to commemorate. 

The Engliſh gentlemen keep excellent horſes, and uſually take an airing every day. From the beginning of November to the end of March, they make excurſions twice a week, and dine in the country. A large tent is pitched for this purpoſe, in ſome pleaſant ſituation four or five miles from town. The cook with his kitchen utenſils, fire wood, and proviſions, ſets out in the morning, at the ſame time with the tent-men, who carry, beſides the tent, a folding table, chairs, and carpets. The cook ſetting to work in the open field, with little or no defence againſt the wind or rain, boils, roaſts, or even bakes; and with fewer conveniences about him than an European cook could well conceive, he prepares five or ſix diſhes, beſides the victuals for perhaps twenty ſervants.

The tent is pitched either on the banks of the river, or on ſome verdant ſpot near a fountain which may ſupply freſh water. On this account, Rigib Baſhaw's fountain to the ſouth of the town †, is a favorite ſituation for the tent. The place is known to the natives by the name Ain al Embaraky, the bleſſed fountain, and is frequently mentioned by the Arabian hiſtorians. When Saif al Deen came as an auxiliary to Aleppo againſt Saladin, he ſtopped on his way at this fountain;

† See vol. i. page. 5.

and Millek al Daher, when appointed to the government of Aleppo, by his father Saladin, chofe the fame delightful fpot for his encampment, before making his public entry into the city [13].

But in order to vary the fcene, as well as to accommodate the gentlemen, who fet out early in the morning, on hunting or fhooting parties, the fituation of the tent is frequently fhifted.

The company begin to affemble about noon. The horfes, with two legs chained together, and faftened to a fhort ftake driven into the ground, ftand at a little diftance on the green. The hawks and greyhounds are placed nearer the tent; and various kinds of game are hung up in trophy at the entrance. The weather for the moft part is delightfully fine; a vivid verdure fucceeds the autumnal rains, and the ploughed fields are covered with the Perfian Lilly, of a refplendent yellow colour. In the depth even of winter the fields are not wholly divefted of beauty: but the verdure of the fpring, with the variegated tints of fruit trees in bloffom, and wild plants in flower, towards the middle of March, are delightful beyond defcription. In all feafons, the profpect from the tent is enlivened by the herds and flocks grazing on the banks of the Kowick; and by the caravans which often pafs within view on the heights.

It is on thefe occafions, that the Franks are fometimes

[13] Vita Saladin, p. 44. and 65.

visited

viſited by the Emeer, or king of the Arabs, in his way to, or from the city. He is always received with great civility, and together with his retinue, (which ſeldom exceeds five or ſix perſons) is treated with wine, or ſpirits, either being more agreeable to the Emeer than coffee.

In the month of April, the Engliſh gentlemen retire to the gardens in the neighbourhood of Babulla, where they reſide till towards the end of May; only coming occaſionally to town in the morning, and returning either to dinner, or at night. Their country lodgings are tolerably commodious, and might eaſily be made more ſo; but the Franks, conſidering themſelves as travellers at a Caravanſary, think it needleſs to beſtow expenſe on the ſuperfluous decoration of houſes not their own property. The garden ſeaſon, on many accounts is ſo delightful, that it is with reluctance the gentlemen remove to town; but towards the end of May, though the mornings and nights ſtill continue cool, the noontide heats begin to be exceſſive, and the ſwarms of flies, unleſs the chamber be darkened, become intolerably vexatious: beſides this, the harveſt being now over, and the country on all hands parched up, the ride to town becomes hot and unpleaſant.

In the courſe of the ſummer, they ſometimes dine at one of the gardens nearer town, in the ſame manner as under the tent; but ſuch excurſions are leſs agreeable,

BOOK III. for no defence can be devifed againft the heat and the flies, and there is no proper accommodation for the cuftomary Siefte. In the Autumn, fome choofe to pafs a month at one of thefe lefs diftant gardens: a cuftom not general, becaufe dews fall in the night, the mornings and evenings foon become chilly, and the feafon, which is never fo falubrious as the fpring, is rendered ftill lefs fo, by the vicinity of the river, the furrounding plantations, and lownefs of the fituation.

Hunting and hawking will be mentioned hereafter[15]. The fportfmen go out twice a week, during the tent feafon; and earlier in the Autumn, as well as later in the fpring, thofe who are fond of fhooting find abundance of game.

It may be thought from what has been faid, that the Englifh take a good deal of exercife. Their life, neverthelefs, is rather fedentary. Mercantile bufinefs feldom calls them from home, many hours are fpent in the counting-houfe, or in indolent lounging on the fopha; their exercife, befides what has been defcribed, confifts only of a few turns upon the terrace in the evening, and their ufual pace in riding out an airing feldom exceeds a walk.

The other Europeans ufe in general lefs exercife

[15] See on the fubject of the Englifh hunt at Alleppo, Le Brun, Voyage, p. 334.

than

than the Engliſh. Some keep horſes, but they do not ſo regularly make tent, or garden excurſions, and fewer of them are ſportſmen. CHAP. I.

The capitulations ſubſiſting between the different Chriſtian Powers and the Porte, being nearly of the ſame tenor, the ſeveral Frank nations at Aleppo are equally protected by government; and the privileges they enjoy are very conſiderable. The conſular houſes are reſpected as ſanctuaries; the officers of juſtice cannot enter even the houſes of private Merchants, without permiſſion; the cuſtom on goods is very favorably rated; and in all ſuits at the Mahkamy, exceeding the amount of an inconſiderable ſum, they have a right to decline the competency of the court, and to carry the cauſe to Conſtantinople.

The Baſhaw, the Cady, and the Mohaſſil, give ſeparate audiences to the reſpective Conſuls; but the Mohaſſil alone returns the viſit. On theſe occaſions, the Conſul appears in ſtate attended by the Merchants under his protection, as well as all the honorary Druggomans. He is received at the Seraglio with much ceremony. The Baſhaw's retinue are in gala; his ſoldiery are drawn up after their manner, and his beſt horſes, richly dreſſed, are ranged in the court yard. Soon after the Conſul enters the audience chamber, the Baſhaw makes his appearance, ſupported by two officers, and proceeds

BOOK III.

immediately to his place on the Divan, without taking notice of the company as he paſſes. The Conſul ſits down at the ſame time with the Baſhaw, a chair of ſtate having been previouſly brought from his own houſe[16]. Two of the principal officers ſtand near the Baſhaw; the gentlemen of the Factory ſtand behind the Conſul's chair: they ſometimes, but not always, are invited to ſit down on the Divan. As ſoon as the Baſhaw is ſeated, he begins by welcoming the Conſul in very polite terms, and then enters into a routine of queſtions, and profeſſions of regard for the Engliſh, which, with the compliments made by the Conſul in return, and his recommendation of the nation to the protection of His Excellency, fill up the quarter of an hour uſually devoted to an audience. During this converſation, the Conſul is entertained ſucceſſively with ſweetmeats, coffee, tobacco, ſherbet, and perfume: all which are, by other pages, preſented at the ſame inſtant, to the Baſhaw. Towards the end of the audience, he orders the Conſul to be inveſted with an ermine fur. The gentlemen in his ſuite, are entertained with the ſame refreſhments, tobacco excepted; and

[16] A ſingular inſtance of a diſpute between a Baſhaw and the French nation, about the Conſular chair, is given by Mr. Drummond. Travels p. 185. Let ix. I never know the matter conteſted; but the inſtance given by Mr. Drummond was not the firſt of the kind, as appears from Paul Lucas, who gives a tolerably exact account of an audience of a French Conſul, in 1714, Voyage v. i. p. 283.

at

at the time the Conſul is inveſted, each of them re- CHAP. I.
ceives a gauze handkerchief, which the page delivers in a manner that ſurprizes a ſtranger; for in the oriental habit, the handkerchief being carried in the breaſt, not in the pocket, the pages, without regard to the difference of dreſs, in delivering the handkerchief, thruſt it rather awkwardly under the breaſt of the coat. All the Druggomans pay homage to the Baſhaw, by kneeling down, and kiſſing the ſleeve of his veſt. The two acting Druggomans ſtand cloſe to the Conſul's chair, but uſually the firſt only officiates, and each time a favorable anſwer is returned to any requeſt, or when the Baſhaw repeats any hyperbolical compliment to the Conſul, the Druggoman kneels, and kiſſes the hem of the Baſhaw's veſt. The firſt Druggoman, as a mark of approbation, is inveſted with an Abai[17]; the others receive handkerchiefs.

When the Cady gives audience, he is placed on a high throne, formed of Cuſhions piled one upon another, ſo as to be conſiderably higher than the Conſular chair: a haughty affectation of ſtate, peculiar to this occaſion; for at other times, the Cady ſits on the Divan, in the

[17] Abai عباه. The outer garment worn by the Arabs. But the ſame name is given alſo to a wide long robe of ſilk, reſembling an academical gown, worn by the great men in the ſummer; it is the latter which is meant above. See vol. i. page 105.

ſame

BOOK III. ſame manner as other Grandees. Throughout the whole, he maintains a demeanour much more diſtant and formal than the Baſhaw, while coffee and other refreſhments are preſented to the Conſul only.

The Mohaſſil's audience is the longeſt and moſt familiar. All are ſeated on the Divan, and politely entertained with the uſual refreſhments. Upon going away, the Conſul receives a preſent of a horſe, and his ſuite are preſented with handkerchiefs.

After each of theſe audiences, a Bukhgee is ſent to the Conſul, containing a ſhawl for a ſummer Kurtak, and Shahkſhoors, a ſilk gauze ſhirt and drawers; a handkerchief, and a ſtring for the drawers, finely embroidered. Theſe articles, wrapt up neatly in a ſquare piece of green ſilk, form the Bukhgee[18].

The Mohaſſil, in return, pays a viſit to the Conſul, and is received with much pomp at the Conſular houſe. He is preſented on going away, among other things, with ſeveral veſts of cloth, and an Engliſh clock, ſent out annually by the Levant Company.

Though theſe audiences are attended with a conſiderable expenſe, yet, paſſing under the public eye, they place the Franks in a reſpectable light to the populace. The public entry of a Conſul on his firſt arrival, which

[18] It appears from D'Arvieux that the preſents made by the grandees in his time were nearly the ſame as at preſent. Memoires, v. vi. p. 225.

is

is ufually made by the Englifh and French, has alfo it's ufe in this refpect, and entertains the people with a fplendid fpectacle. CHAP. I.

Of late years, the public entries have been laid afide, and no doubt were expenfive: but parfimony on certain occafions, while the popular notion of grandeur and confequence remain unchanged, cannot fail to diminifh that exterior refpect fo generally paid to the Europeans, and which other caufes, as well as the parfimonious œconomy of certain late erected Confulates, had before confpired to leffen[19].

The Conful is publicly vifited once a year by the Sardar, and occafionally by the other grandees; but he returns the vifits of all by his Druggoman. On the two Byrams, he fends complimentary meffages to the members of the Divan of the city, and the other Agas of diftinction, accompanied with prefents of fherbet, and fweetmeats: to which are joined more valuable prefents for particular officers.

In confequence of the regard paid publicly by the government to the Europeans, they are not only treated with civility by thofe, who, being unconcerned in traffick, could have no interefted views in their attentions, but they meet generally with a certain degree of refpect, which even the populace feldom forget, except when pro-

[19] The defcription of a Conful's public entry may be found in D'Arvieux's Memoires, v. v. p. 510. The ceremonies have altered little or nothing fince that time.

voked

BOOK III. voked by ſome impropriety of behaviour, or ſome offence againſt the manners of the country. In certain remote parts of the town, where Franks ſeldom appearing are regarded as a ſtrange ſight, they are apt to be inſulted with abuſive language by the lower people, and the boys will ſometimes throw ſtones: the ſhopkeepers, however, or other decent Turks, who happen to be in the way, always interpoſe in favour of ſtrangers; and the offenders, where complaint is made, are ſeverely puniſhed. But in all the ſtreets, except thoſe near the principal Khanes, the Franks are perſecuted by a ridiculous cuſtom, common to ſeveral other towns in Syria. The women and children, particularly of the lower claſs, the moment they eſpy a Frank, begin to exclaim in a loud voice, Frangi Cuku! and clapping their hands, continue to repeat the ſame words as long as he remains in ſight: adding, if there be time, ſome other lines to the ſtanza; for it is intended to be rhyme. Whatever may have been the origin of this cuſtom, it is not likely to ceaſe; the children being carefully taught to liſp the words, before they are capable of diſtinct articulation[20].

The Europeans, when they travel, though eſcorted by an inferior force, are leſs ſubject to be pillaged by the Arabs, and Kurds, than the natives. This, near the city, is partly owing to a ſmall preſent made annu-

[20] See Note V.

ally

ally to the Emeer of the Arabs; and at a greater distance, to an agreement made with the Kurds, in the vicinity of Byland, by which, in consideration of certain presents, they promise to protect the roads through the mountains. But other causes may be assigned, why the banditti are less disposed to attack the Franks. The booty to be expected from persons travelling merely for amusement, is less an object of temptation, than the riches to be found in a caravan; and the robbery inevitably makes more noise where Franks are concerned, than where natives are the only sufferers. The former always make a stir to procure redress, whereas the latter often choose to sit down silently under the first loss, rather than venture a complaint, which they know must involve them in certain expense, and perhaps procure no subsequent reparation of the first injury.



Although the situation of the Franks, while things proceed in their ordinary course, be such as is now described, there are conjunctures when the caprice of a Bashaw occasions a good deal of trouble; either by a petulant evasion of some article of the capitulations, or by the violation of privileges, founded on long custom at Aleppo[20]. It may be remarked however, that attempts of this kind are oftner made on the protected,

[20] An instance of the Franks being prohibited by the Bashaw from riding out as usual, may be seen in D'Arvieux's Memoires, v. vi. p. 227.

BOOK III. or honorary Druggomans, than on the Franks themſelves. The Conſul nevertheleſs is equally under the neceſſity of defending them, and when matters cannot be amicably adjuſted, he has no other remedy than a reference to Conſtantinople. If the buſineſs happens to be of general concern, it becomes a common cauſe, and the ſeveral Conſuls make application at once to their reſpective Embaſſadors. While diſſentions of this nature continue, they are not more diſagreeably vexatious to the Franks, than they are for the moſt part, in the event, detrimental to the Governor; for though it may not always be in the power of the Embaſſador, by the moſt vigorous exertions, to obtain immediate redreſs, the matter of his complaint, is kept in remembrance at the Porte, and ſooner or later, in the courſe of political changes, the Governor finds it made uſe of by his enemies, to promote the ſecret purpoſes of rival intereſt. For this reaſon, moſt Governors prefer living on friendly terms with the Conſuls, who, in return, avoid interfering in public affairs, which do not ſtrictly concern them.

The Franks are rarely attacked by the annual epidemic diſtempers, or by thoſe of a more fatal kind, which viſit the city at uncertain periods. Various reaſons may be aſſigned for this exemption. They have little familiar intercourſe with the natives, and conſequently are leſs expoſed to the annual diſeaſes, moſt of which poſſeſs

poſſeſs ſomewhat of a contagious property. They uſe a more generous diet, ſeldom indulging in crude, indigeſtible fruits; and, as they live chiefly above ſtairs, their apartments are better ventilated than the encloſed court yards of the ordinary houſes; where the air is rendered damp by the evaporation from the ſtone pavements, which are frequently wetted. The influence of theſe combined cauſes may be inferred from this obſervation, that the Miſſionaries, who go much among the natives, and the married Franks, who live nearly in the faſhion of the country, are almoſt equally ſubject to the reigning epidemics, as the native inhabitants. In reſpect to the ſecurity of the Europeans in the time of the plague, it may ſeem to be chiefly owing to the precautions they employ; of which a particular account will be given hereafter, in it's proper place.

## CHAP. II.

### OF THE NATIVE CHRISTIANS, AT ALEPPO.

NUMBER OF CHRISTIAN INHABITANTS—CHURCHES—GREEKS—GREEK NATION GREATLY DECLINED,—GREEK LANGUAGE, OBSOLETE.—ARMENIANS RIGIDLY STRICT IN THEIR LENTS.—FEASTS.—SYRIANS.—MARONITES.—LENTS OF THE GREEKS, SYRIANS, AND MARONITES.—MONASTERIES.—NUNS.—HABIT OF THE PRIESTS.—BISHOPS.—LATIN MISSIONARIES.—WAKEELS, OR PUBLIC AGENTS FOR THE CHRISTIAN NATIONS.—OPPRESSION OF THE CHRISTIANS.—MANNER OF LIVING—CHRISTIAN WOMEN.—CHARACTER OF THE MEN.—DRUGGOMANS, OR INTERPRETERS.—MARONITE WEDDING DESCRIBED.—MANAGEMENT OF CHILDREN.—FUNERAL CEREMONIES.—&c.



THE Christian inhabitants at Aleppo, are ſaid to amount to thirty thouſand; of which number, the Greeks compoſe thirteen thouſand five hundred; the Armenians ſix thouſand ſeven hundred and fifty; the Syrians three thouſand ſeven hundred and fifty; and the Maronites three thouſand and thirty: the ſtrangers occaſionally reſident in the city, are ſuppoſed to make up the remainder[1].

[1] Note VI.

Each

Each of the four Chriſtian nations have a church in the ſideida, and enjoy perfect toleration under the Mohammedan government. The hardſhips they ſometimes complain of ſuffering on account of religion, are always the conſequence of inteſtine feuds among themſelves; for the Turks never interfere, till incited or ſolicited by one or other of the parties,

The Greek nation was once reckoned opulent and flouriſhing; but it has long been on the decline, and at preſent is reduced to a very low condition. This may, no doubt, be in ſome meaſure aſcribed to the general decline of commerce in that country; but much alſo is to be imputed to the unhappy conteſts, which have ſo frequently ariſen between thoſe who, adhering to the old Greek church, acknowledge only their own Patriarch, and thoſe who, being latinized, admit the ſupremacy of the Pope.

Theſe religious conteſts have, as uſual, been conducted with all the characteriſtic bitterneſs of ſuperſtitious zeal, and carried on at enormous expenſe. Each party, in order to obtain poſſeſſion of the Aleppo church for its own biſhop, have endeavoured to purchaſe the interpoſition of the Porte, in the Patriarch's nomination at Conſtantinople; and the diſappointed party have ſeldom failed to haraſs its rival, by vexatious applications to the Seraglio at Aleppo, which met always with encouragement: the Baſhaw, always perfectly indifferent to

the

BOOK III.

the merits of the cauſe, inclining ſteadily to the ſide which paid beſt. The ſucceſs of thoſe ruinous diſſentions has been various, the parties alternately triumphing; but for ſome time paſt, the old, or orthodox Greeks, though inferior in number, have found means, through intereſt at the Porte, to hold poſſeſſion of the Aleppo church. The Jeſuit miſſionaries, in their memoirs, have given ſome account of thoſe ſpiritual diſſentions, and of the trouble they met with, on their firſt eſtabliſhment at Aleppo, from what they term Schiſmaticks[2].

The Greek Biſhop of Aleppo leads at beſt but a ſolitary life. He is deemed a ſchiſmatick, by a great majority of his nation; and, though they are obliged to preſerve outward reſpect, and to pay his eſtabliſhed dues, they viſit him only on unavoidable occaſions, and rarely entertain him at their houſes. They even do not attend his church, having divine ſervice performed at home by one of their own prieſts, or going to the church of the Maronites[3].

The Greek language is in a manner obſolete at Aleppo, hardly any of the natives, who have not travelled,

[2] The reader if deſirous to know more on the ſubject may conſult thoſe memoirs, and in D'Arvieux, Mem: Tom vi. p. 55. 165, &c. he will find ſome information relative to diſſentions among the miſſionaries themſelves.

[3] A ſuccinct account of the Greek church, and the various hereſies of which they are accuſed by the Latins, may be found in De Moni Hiſtoire Crit: de le Creance &c. des Nations du Levant.

being

being able to ſpeak it, and only a very few pretend to read it. The prieſts are for the moſt part able to read the ſervice in greek, in the ſame manner as the illiterate among the Roman Catholics read the latin. But this is to be underſtood of the Aleppeen eccleſiaſtics; for the orthodox biſhops, as well as their ſuite of prieſts and deacons, who are ſent from Conſtantinople, are uſually natives of thoſe countries where greek is the vulgar language, and ſome of them are tolerably converſant in the ancient greek. There is commonly a School at the Biſhop's houſe for teaching it, kept by one of the inferior clergy: but the ſchool is attended by few, beſides ſuch as have a view to an eccleſiaſtic life, and of them, ſome are ſent for education to places, where the vulgar greek continues to be ſpoken.

The Armenians, in like manner with the Greeks, are divided into old and new, or orthodox and ſchiſmatick. The former are ſuperior in number, but not in wealth; and their Biſhop lives more frugally than the other Biſhops. The Armenians of the old church, are in appearance more inveterate enemies to the Pope's ſupremacy, than the moſt zealous even of the Greeks.

The Armenians are among the early ſectaries from the Greek church, comprehended under the title of Monophyſites, on account of their denying two natures in the perſon of Chriſt. An abſtract of other herctical articles aſcribed to them by the Latins, may be ſeen in

BOOK III. De Moni,[4] and a pretty full account of their churches and ceremonies is contained in the Memoirs of the Miſſionaries[5].

The Armenians of Aleppo, beſides their own language, ſpeak the Arabic; and moſt of them ſpeak the Turkiſh alſo. Their church ſervice is performed in learned Armenian, which is different from the language vulgarly ſpoken, and their books being written in it likewiſe, the more learned of the clergy only, can read, or underſtand them.

The Armenians are moſt rigidly ſtrict in their Lents, and often reject all propoſals of procuring diſpenſation, however requiſite it may be to their health; chooſing rather to periſh than taſte any thing prohibited. Agreeably to the cuſtom of the Eaſtern church, they do not faſt on ſaturdays; but, except in the great Lent, they differ from all the other ſectaries of that church, in the regulation of their anniverſary faſts[6]. Their faſts are uſually

[4] Hiſt. Crit. p. 142.

[5] Tom. iii. p. 157 and 62.—De Moni, p. 145.

[6] The Great Lent Soom al kebeer صوم لكبير is kept ſeven weeks. All the others that follow are of one week.

| | |
|---|---|
| Soom Mar Elias or Soom Yereena | صوم مار الياس ،صوم ماريغينا |
| Soom al Raſheeſhy or Nigely | صوم الرشيشه صوم نجلي |
| Soom Kirkoor Saooreege or Greigurious | سوم كركورس وريج صوم غريغوريوس |
| Soom Sinak or Rhutas | صوم سناك صوم الغطاس |
| Soom al Seidy | صوم السيده |
| Soom al Saleeb | صوم الطيب |
| Soom Adgiab al Saleeb or Sinaſhan | صوم عجبة الصليب صوم سناشان |

Soom

CHAP. II.

ufually followed by a feaft; but, as a matter lefs connected with the general health of the people, a particular account of the feafts obferved by the feveral Chriftian nations at Aleppo, has been omitted.

The Syrians, in matters of faith, are moftly reconciled to the Romifh Church; that is thofe of Aleppo. The learned Affemani, who could not well be miftaken, thinks the Syrian nation, fince the end of the laft century, have rather relapfed into their former errors[7]. They preferve in general their ancient rites, and, in their church, divine fervice is performed partly in Syriac, partly in Arabic. None of them fpeak the Syriac language, and few underftand it, but they often, in the fame manner as the Maronites, write the Arabic in Syriac characters. Some few of their youth, who are deftined for the ecclefiaftic life, are fent to Rome for their education.

Before the rife of thofe diffentions which deftroyed the peace of the Greek church, the name of Syrian ferved only to diftinguifh the Chriftian inhabitants of that

| | |
|---|---|
| Soom Sarkees or Khader al Akhder | صوم صركيس صوم الخدر الاخضر |
| Soom Mar Jacoob | صوم ماريعقوب |
| Soom Mar Johanna al Chinkaly | صوم ماريوحنا الجنكلي |

This laft is a voluntary faft of feven weeks, not obligatory like the others.

More on the fubject of the Armenian feafts and fafts may be feen in the iii vol. of the Memoirs of the Miffionaries, p. 190.

[7] Bib. Palat. Med. p. 76.



exten-

BOOK III. extenſive region, bounded by Cilicia, the Euphrates, Arabia, Egypt, and the Mediterranean ſea; but after that period, each ſect came to be diſtinguiſhed by a particular name, taken either from its founder, or expreſſive of the heretical tenets it had adopted. About the middle of the ſixth century, thoſe numerous ſects, all agreeing before in rejecting the notion of two diſtinct natures in Chriſt, were brought into ſtricter union by Jacob Baradeus Biſhop of Orfa (Edeſſa) in Meſopotamia, and from him took the náme of Jacobites. Under this title were comprehended Armenians, Cophts, and Abyſſinians, and though all of them joined in the reception of ſome leading articles, they ſo far differed in diſcipline and matters of practice, as to leave room for ſubdiviſion; in conſequence of which, the name of Syrian came to be reſtricted to the Jacobite Chriſtians of Syria and Meſopotamia[8].

The Maronites are more connected with the Franks than the other ſects are. Their children are ſent to the ſchools kept at the convents, where they acquire the Italian language, with other accompliſhments which qualify them for employment in the European warehouſes.

The zeal of the Maronites to vindicate their anceſtors from all imputation of hereſy, has involved the early hiſtory of that people in obſcurity, and raiſed doubts concerning the authenticity of records produced in their

[8] See Aſſeman. Bib. Med. Orient. p. 15 and 75.

defence,

defence. But after all the pains beſtowed by Fauſtus Neroni to invalidate the teſtimony of Eutychius and William of Tyre, it is ſtill the opinion of many learned catholicks, that the name of Maronite, like thoſe of Jacobite, and Neſtorian, was given to diſtinguiſh a particular ſect, diſſenting in certain articles of faith from the Greek church[9].

They acknowledge the ſupremacy of the Pope, and have added to their own rites, ſeveral borrowed from the church of Rome. Some of their books are in Syriac, and others, though in the Arabic language, are written in the Syriac character; but very few of them underſtand that language, and divine ſervice is celebrated in Arabic[10].

The Eaſtern Chriſtians, though reading the Holy Scriptures is not prohibited, are in general not deeply verſed in them; but they are ſuperſtitiouſly addicted to the obſervance of faſts, and feſtivals. Wedneſdays and fridays, are meagre days, throughout the year; and all, except the Armenians, obſerve nearly the ſame terms in the principal Lents[11].

[9] Note VII.

[10] Note VIII.

[11] The Lents of the three nations are as follow,

| | | | | Greek | Syr. | Mar. |
|---|---|---|---|---|---|---|
| The Great Lent before Eaſter, | Soom al kebeer | صوم الكبير | days | 48. | 48. | 48. |
| The Lent of the Apoſtles, | Soom al Raſle | صوم الرسل | — | 12. | 12. | 4. |
| The Lent of the holy Virgin, | Soom al Seidy | صوم السيده | — | 15. | 15. | 15. |
| The Lent preceding Chriſtmas, | Soom al Milad | صوم الميلاد | — | 40. | 25. | 20. |



The

BOOK III.

The Lents are kept ſtrictly by the laity as well as clergy. They do not breakfaſt before noon; and their diet conſiſts chiefly of herbs, olives, dried fruits, and river crabs. Fiſh is ſcarce, except in the winter; and ſome of the churches do not permit the uſe of it in the great Lents. The monks of all the ſects are rigid in their faſts, to an extreme. With what rigour the Lents are kept by the Eaſtern Chriſtians, appears from the accounts of the Romiſh Miſſionaries, whoſe teſtimony (at leaſt in this point) may be ſafely admitted. The native Chriſtians reconciled to the church of Rome, admit in ſome caſes of a diſpenſation from faſting, and, having procured a certificate from the Phyſician, may obtain a licenſe from their prieſt. But they are in this reſpect much more ſcrupulous than the Roman Catholics; and the others, as before remarked of the Armenians, will rather periſh than taſte fleſh on a meagre day[12].

Beſides Sundays, and the Feſtivals ſucceeding the great Lents, ſeveral Holydays are ſuperadded, on which the people, ceaſing from uſeful labour, are expoſed to the temptation of drinking, and other intemperance.

The native Chriſtians have no Monaſteries at Aleppo, but contribute towards the ſupport of ſeveral in Mount Lebanon[13], and its vicinity. At one of thoſe, Mar

[12] Mem. des Miſſions, v. viii. p. 30 and 296.—De Moni Hiſt. Crit. p. 143.

[13] A pictureſque deſcription of M. Lebanon, of the hermitages, and of the

Mar Hannah, the Greeks have a printing preſs, and publiſh now and then a few miſſals, or other religious books; but their printed books come chiefly from Europe[14]. The Aleppeens are not much inclined to the Monaſtic life; and ſuch as take a religious turn, uſually enter into orders, and dedicate themſelves to the actual ſervice of the church[15]. CHAP. II.

There are however certain private ſocieties, or confraternities, compoſed chiefly of thoſe who have been educated at the conventual ſchools, which aſſemble occaſionally, for the purpoſe of religious exerciſe. They affect a life of ſtricter ſanctity, and moſt of them remain in a ſtate of voluntary celibacy.

The number of Nuns[16], eſpecially in the Maronite nation, is conſiderable. They profeſs perpetual chaſtity, are ſtrict in their devotional exerciſes, and are diſtinguiſhed by a particular habit; but, as they do not renounce the world entirely, they continue to be uſeful members of ſociety in the paternal houſe. Some of the more devout of theſe females, in the decline of life, retire to Nunneries in the mountains, but the number is proportionally ſmall that go thither from Aleppo.

the Maronite Convent, Canobin, the uſual reſidence of the Patriarch, may be ſeen in la Rocque Voyage de Syrie, &c. Tom. i. p. 31.

[14] Note IX.

[15] Note X.

[16] Rahby راهبه

Many

BOOK III.

Many of the men, but very few of the women, perform the pilgrimage to Jerusalem; the women (more especially the Armenian) from the northern Provinces, are more addicted to that superstition than the Aleppeens. A Christian who has visited the holy land obtains the title of Mukfi, and it is usual from that time to let his beard grow. The Clergy do not shave the beard; but the general custom of the Christians is to wear whiskers only.

The Priests[17] of the several nations, dress nearly in the same fashion. Their outer vest is black; the other garments are of a dark, or purple colour. Their Turban is a dark blue; and their Mest, and Babooge are black.

The Revenue of the Priests is so small, that such as have families are under the necessity of exercising some trade, or of engaging in commerce.

When the Bishops appear abroad, they are accompanied by several ecclesiastics, and are preceded by a Janizary; they are dressed in pontificals, and carry a crosier. At their houses, they are approached by the Laity with humility more abject than that paid to the Turkish Grandees. Those who go to kiss hands at the Festivals, on entering the chamber take off their Turban, and as they advance towards the prelate, who is placed at the upper end of the Divan, make several

[17] Kasees قسيس

prostrations,

proftrations, each time touching the carpet with their lips[18]. CHAP. II.

In temporal affairs, the Bifhop exercifes a certain degree of jurifdiction, but has no power to inflict any other punifhment than ecclefiaftic cenfure, or excommunication. In contefted matters of property, when the parties are not content with his decifion, the affair is carried to the Turkifh tribunal.

The houfes of the Maronites, and of the other Chriftians in union with the Romifh church, are open to the Latin Miffionaries, who regularly make their daily rounds in the Jideida. They are well received by the natives, and, as moft of them by practice acquire enough of the language to converfe in it, they become in time confidential friends of the family. The church at the Terra Santa convent, is frequented daily by many, (efpecially women) from the Jideida, and crowds of both Sexes refort to it from that quarter, at all the great Feftivals.

The converfion of the Turks and Jews being an enterprize too ferioufly hazardous to be ever attempted, the pious labours of the Miffionaries are confined folely to the Chriftian natives; and they certainly are entitled to what ever merit may be allowed to an endeavour to

[18] See on this fubject Memoires de M. D'Arvieux, Tom. vi. p. 41. and Memoires des miffions, Tom. viii. p. 310.

The Bifhop in Arabic is called Mitran مطران

bring

BOOK III. bring thofe already Chriftian, under the fpiritual dominion of the Romifh church. The unwearied pains taken for this purpofe, may be collected from the accounts of the Miffionaries themfelves; and from the fame accounts it will appear wonderful to a reflecting reader, how points of fuch trivial difference, fhould, as if of momentous confequence, fo much excite the zeal of a Body deemed learned, and fent on purpofe to inftruct the unenlightened Eaft.

The Memoirs of the Miffionaries furnifh numberlefs examples of what is here intimated. The Popes have fometimes been under the neceffity of writing to the Latin Bifhops, in favour of the Greeks in their diocefe. For fome of thofe prelates obliged them to rebabtize their infants in the Romifh fafhion; to perform mafs with unleavened bread; and many other things contrary to the national cuftoms. They even cavilled with them about their beards, and prohibited their wearing them of the ufual length[19].

In the mean while, to judge from confequences, the labours of the good fathers, however well intended, have by the revival of theological controverfies, where they had long been happily forgotten, contributed more to diffeminate a narrow, contentious, and intolerant fpirit, than to unite men, profeffing the fame faith, in the bonds of mutual good will: an opinion in the country

[19] Voyage du Dandini, p. 203.

where

where the effects are every day viſible, not uncommon among the more ſenſible natives[20]. CHAP. II.

For the regulation of national expenſes, and tranſacting buſineſs at the Seraglio, each of the Chriſtian nations has a public agent, or Wakeel[21], who being elected in an aſſembly of the principal perſons, of the reſpective nations, is confirmed in his office by the Baſhaw, and by him inveſted with a Pellice as a mark of honour. The Wakeel is always a man of ſome abilities and addreſs, but he is more eſpecially verſed in the arts of intrigue, ſo requiſite in negotiation with the Turkiſh Grandees; it is of importance alſo to be able to ſpeak the Turkiſh language. He receives a ſalary for his trouble, and enjoys ſeveral other opportunities of getting money; beſides which, he is courted as a man of conſequence. But, with all theſe advantages, it is an invidious office: for however uprightly he may act, in adjuſting the proportion of national taxes, or Avanias, he is conſtantly accuſed of partiality, or peculation; his conſtituents are never contented, and, in all vexatious attacks made upon the nation, he has the honour to be among the firſt victims thrown into priſon.

The Chriſtians are ſubject to oppreſſion, in common with the other inhabitants; but they often complain of

[20] Note XI.

[21] وكيل

being the partial objects of petty tyranny, when in reality the Turks of ſimilar rank are equal ſufferers. They, no doubt however, lye under ſeveral diſadvantages, and in the common walk of life, are liable to ſuffer from the inſolent petulancy of their Turkiſh neighbours: but hardſhips from the part of government, againſt which they ſo often inveigh, are in many inſtances chiefly owing to their own imprudence. About the time that the capitation tax[22] is due, numbers of the inferior artizans are daily met with in the ſtreets, in their way to jail; and the gate of the Mohaſſil's priſon is crowded by women bringing victuals to their relations, who are there confined on account of the tax. The ſpectacle carries an appearance of exceſſive oppreſſion, yet, in ſtrictneſs, few of the objects deſerve commiſeration; for, though they know the payment of the Kharage to be inevitable, inſtead of making proviſion when in their power to do ſo, they ſubmit to be dragged to jail, to loſe the profit of ſeveral days labour, and expend as much in bribing their guards at different times, to procure a momentary liberty, as would nearly diſcharge a debt, which they know, after all evaſions, muſt ultimately be paid.

The Turban uſually worn by the Chriſtians, is of a form ſomewhat different from that of the Turks, and the

[22] This is termed the Kharage خراج. The tribute raiſed annually on the Chriſtians and Jews in the Turkiſh dominions. Note XII.

Shafh is blue and white ftriped. Their flippers are red. Their drefs, when they appear abroad, is upon the whole, efpecially in refpect to furs, more plain; though many of them drefs richly within doors, and affect wearing the white Turban in imitation of the Turks. Luxury in drefs, as well as in other articles, daily increafes.



In general, the Chriftians imitate the Turkifh mode of eating. But the Shorba and Pilaw are lefs conftant difhes; they eat more Burgle and lefs rice; and oil is often employed in their cookery, where the Turks ufe butter. Inftead of Hufhaf,* wine and fermented fpirits are fubftituted, of which many drink liberally. To drink a fmall glafs of brandy, immediately before fitting down to meals, is an univerfal practice.

They do not commonly remain long at table; for as foon as they have finifhed eating, they drink coffee, and return to bufinefs. On holydays, however, they are apt to indulge, and continue drinking and fmoking for feveral hours. When the firft glafs is prefented after dinner, a flice of apple, or other fruit, is ftuck upon the edge of the glafs; a cuftom obferved alfo on ceremonial vifits at the Feftivals, when wine is ferved before the coffee, and is then termed the feaft cup.

The Chriftian women do not fit at table with the hufband, but minifter to him in the manner before

* See Vol. I. page 175.

BOOK III. deſcribed, when treating of the Harem. Some (particularly of the Maronites) have of late deviated from this cuſtom, and, adopting the uſe of tables, chairs, and ſervice in the European ſtyle, not only make the female part of the family ſit down with them at meals, but permit them occaſionally to appear before the Europeans, whom they ſometimes entertain at their houſes. Moſt of the interpreters and warehouſemen follow this mode.

The women always appear, in the ſtreet, in a veil, which is made of white linen, but different in ſhape from the Turkiſh Furragi. They keep more at home than the Turkiſh ladies; not being under the ſame obligation of going to the Bagnio, and ſeldom making excurſions to the gardens[23]. It is not however to be underſtood that they rarely appear abroad. They go to church three or four times a week, to the Bagnio once in ten days; and interchange viſits with their kindred. From the nature of their houſes, (few of which have a ſeparate quarter for the Harem) the wo-

[23] The following paſſage is found in page 130 of the former edition. "Their confinement (Chriſtian women) does not proceed from jealouſy "in reſpect to their conduct, ſo much as from the fear of bad conſequences "ſhould a Turk ſee and take a liking to any of them."

This is certainly a reaſon ſometimes aſſigned by the Chriſtians themſelves, and may poſſibly in former times have been founded on experience; but I never heard an inſtance of violence offered to Chriſtian women; and to me they appeared to be in all reſpects as ſecure in their perſons, as the Turkiſh ladies.

men

men are under a neceſſity of ſhowing themſelves, more than the Turkiſh ladies, to the familiar gueſts of the huſband: and they make no ſcruple to appear without a veil before their prieſts, phyſicians, and male domeſtics. CHAP. II.

The Chriſtian ladies are extravagant in the article of dreſs, which varies only in a few circumſtances from the Turkiſh faſhion. They are not allowed to attire the head in the mode of the Turkiſh ladies, nor to wear ſtuffs of certain colours (particularly green) in public, but the prohibition ſerves only to render them more eager to indulge their fancy within doors. Few of them ſpeak any other language than Arabic; and, though moſt of the better ſort are taught to read and write, they ſeldom make books an amuſement. The Armenian women, beſides the Arabic, generally ſpeak both the Armenian and Turkiſh.

They are more formal in their addreſs, than the Turkiſh ladies; they affect a more ſubmiſſive tone of voice; and their courteſy too much partakes of ſervility. It is the cuſtom to kiſs the hand of their prieſt, of their huſband, and even of the gueſt to whom they preſent a diſh of coffee; and this ceremony is uſually performed with an air ſo affectedly humble, as at firſt to appear contemptible in the eye of an European. But this is only on ceremonial occaſions; in familiar intercourſe, they throw off ſuch awkward reſerve, converſe ſenſibly, and diſplay the pleaſing, lively talents of the ſex. In

their

their ſallies, however, they are more guarded than the Turkiſh ladies; they do not hazard ſuch bold alluſions, and, in common diſcourſe, do not ſo wantonly introduce the name of God. For among the Turkiſh ladies, it is cuſtomary, on the moſt frivolous occaſions, to exclaim Wullah! by God! or to conjure one another in ſport B'illah al rachman! In the name of the merciful God! The Chriſtian women have a ſet of peculiar phraſes, and complimentary expreſſions, which if employed by a man, expoſes him to the reproach of being effeminate.

The men, in general, are rather fawning than affable. Thoſe in eaſy circumſtances are hoſpitably ſocial, but find it prudent to avoid the oſtentation of wealth, from fear of attracting the attention of their rapacious governors. They are under the neceſſity of contributing largely to the ſupport of the poor of their reſpective nations, as likewiſe to the payment of Avanias or unjuſt exactions, from time to time impoſed on the nation. This laſt circumſtance has led many to ſeek European protection, under the ſanction of commiſſions as honorary Druggomans, which are obtained from the Porte, at a conſiderable expenſe, through the European Embaſſadors. By theſe commiſſions they are exempted from paying Kharage, they are brought immediately under the juriſdiction of the reſpective Conſuls, and, at their death, the Conſul, not the Cady, puts his ſeal upon their effects.

effects. They are diftinguifhed by a peculiar furred cap, and have the privilege of wearing yellow flippers. CHAP. II.

Thefe commiffions of honorary interpreters are royal firmans, or mandates granted by favour to Embaffadors, who difpofe of them to perfons recommended by the Confuls; and, a certain number being allowed at each Scale,[24] the emolument to the Embaffador is fometimes confiderable; depending on the vacancies which happen during his refidence. Formerly when this indulgence was more limited, it proved of real fervice to the Chriftian nations; the privileges enjoyed by a few fubftantial individuals, giving them a certain confequence, put it in their power to be more extenfively ufeful, and thus contributed to the national good. But the impolitic extenfion of it, of late years, has been productive of much diforder at Aleppo, and greatly diminifhed the refpect formerly paid to the protection itfelf.

The Chriftians fometimes betroth their children while very young, but do not permit the marriage to be confummated at fo early an age, as is ufual among the Turks: though exceptions to this are fometimes met with among the Armenians. The parties do not fee one another before marriage, and enjoy little more liberty of choice, in refpect to beauty, or other female attractions, than the Mohammedans; but if the girl happens to be averfe to the intended match, and cannot other-

[24] From the French Echele, and ufed for the fea ports where Europeans are eftablifhed in the Levant.

wife

BOOK III. wife avoid it, ſhe threatens to turn Nun; while the men ſometimes elude the engagements contracted by their parents, by travelling into diſtant countries: inſtances however of either kind are not common.

The prieſts, from their eaſy acceſs to families, have a principal ſhare in matrimonial negotiations; and, having opportunities of being acquainted with the tempers of the children, they are ſuppoſed to be ſincere in their report. The female relations of the youth alſo, (as among the Turks) are employed in the ſearch for a bride. When the choice is determined, flowers, and other ſmall preſents, are from time to time, ſent from the family of the bridegroom to that of the bride, and the relations interchange viſits; but the girl, before company, will not ſo much as touch a flower that has come from the other houſe, and if the bridegroom happen to be named in her preſence, ſhe ſuddenly aſſumes a reſerved air, becomes ſilent, or retires. The women know this ſo well, that when the young lady happens to be over-pert, they threaten to make her ſoon change her tone, and the hint is ſufficient to ſilence her.

The deſcription of a Maronite wedding may ſerve as a general ſpecimen of the Chriſtian nuptial ceremonies; for though each ſect has its reſpective mode of church ſervice, the difference in that point is not material, and the manner of conducting the feaſt is nearly the ſame.

After the bride has been demanded in form, and other matters have been adjuſted, a certain number of the male relations are invited to an entertainment, by

her

her father, in order to ſettle the wedding day, which is uſually fixed at the diſtance of a fortnight. CHAP. II.

In the afternoon of the day preceding that of the nuptials, the ſame company again repair to the bride's houſe, and proceeding thence, after ſupper, to the houſe of the bridegroom, they find moſt of the perſons aſſembled who have been invited to the wedding. The bridegroom, and Shebeen, or brideman, do not at firſt make their appearance, but, after a ſhort ſearch, are diſcovered lurking, as it were on purpoſe, in a diſhabille not ſuited to the approaching ceremony. From this refuge they are led in triumph round the court yard, amid the loud ſhouts of the aſſembly, and then conducted into a chamber to dreſs, where the wedding garments lye ready diſplayed; but before theſe are put on, a prieſt pronounces a long benediction over them. When the bridegroom is dreſſed, he is again obliged to make ſeveral turns in proceſſion, in the ſame manner as before. The women all this time remain in a ſeparate apartment.

About midnight, all the men, and moſt of the women, each carrying a wax taper, ſet out in a proceſſion, preceded by a band of muſic, in order to fetch the bride. Upon their arrival at her houſe, they are refuſed admiſſion, a party of the bride's kindred ſtanding ready to diſpute the entrance, and in conſequence of this, a mock ſkirmiſh uſually enſues, in which the bridegroom's party is always victorious. The women, now advancing

 to

BOOK III. to the inner apartments, ſoon return in triumph with the bride, who is entirely covered with a large veil, and attended only by her Shebeeny or bridemaid, and one or two female relations; for the mother and neareſt kindred are not by cuſtom allowed to accompany her. The paternal houſe is in deep affliction at her departure; but ſhe is received by the expecting crowd, with repeated ſhouts of joy, and in that manner conducted to the bridegroom's houſe.

On her paſſing the threſhold, ſhe is ſaluted with a general Zilareet, and, after the long veil has been changed for one of red gauze, ſhe is led into a large apartment, and ſeated in ſtate, at the upper end, upon a Divan cuſhion. In this ſituation, it would be an offence to decency to utter a ſyllable, or to ſmile, ſhe being by etiquette obliged to remain all the time with her eyelids ſhut; but is prepared to riſe up, and kiſs the hand of every female who enters the room to congratulate her, each being announced by a perſon placed near her on purpoſe. The women paſs the remainder of the night in loud rejoicings; while the men, on their part, are not leſs noiſy. There is abundance of arrack, wine, coffee and other refreſhments, and only a few of the elderly gueſts retire to reſt. When it happens that the houſe is not ſufficiently large to afford ſeparate apartments for the men and women, an adjoining houſe is borrowed for the reception of the men.

About nine in the morning, the Biſhop or, in the lower

lower ranks, a prieſt, comes to perform the nuptial ceremony. The muſic ceaſes the moment he enters, and a reſpectful ſilence reigns through the houſe. The women all veil for his reception, and as ſoon as he is robed in his canonicals, he enters the Harem, followed by the bridegroom and the men, in a ſilent proceſſion. The bride appears ſtanding in the front of the Divan, ſupported by two women, beſides the Shebeeny; the reſt of the women fill up the ſpace behind. The bridegroom dreſſed in a kind of ſplendid robe, and attended by the Shebeen, is placed on the bride's left hand. The Biſhop then proceeds, and, in the courſe of the nuptial ſervice, puts a crown firſt on the head of the bridegroom, and next upon the bride: he afterwards crowns both the Shebeen and Shebeeny. The man anſwers audibly to the uſual matrimonial queſtion, but the conſent of the woman is denoted by a gentle inclination of the head. The Biſhop immediately joins their hands, and after ſeveral prayers and benedictions, puts a ring upon the bridegroom's finger, delivering another to the Shebeeny, to be put on the finger of the bride. Towards the concluſion of the ſervice, the Biſhop ties a piece of ribband round the bridegroom's neck, which remains till a prieſt, in the afternoon, comes in form to take it off.

The ceremony thus finiſhed, the men return to the outer apartments, where it being too early for the whole company to dine, a dinner is ſerved up to the Biſhop,

BOOK III. with his ſuite, and a few ſelect perſons. The pauſe occaſioned by the Biſhop's preſence, is at an end the moment he quits the houſe, the muſic then ſtrikes up in full chorus, and, as if to make up for the time loſt, the noiſe on all hands is redoubled. The Chriſtians on theſe occaſions are more noiſy than the Turks, for, beſides the muſical band which performs almoſt inceſſantly, many of the men join with the profeſſed ſingers, in the chorus. Some of them alſo ſhow their ſkill in dancing, which they ſeldom do on any other occaſion. Interludes of buffoons, and jugglers, are from time to time introduced by way of variety. The company, in this manner, paſs the whole day; arrack and wine circulate briſkly; the table at dinner and ſupper is covered with profuſion; and fruits, ſweetmeats, coffee, and tobacco, are ſerved at intervals.

Between eleven and twelve at night, the bridegroom, accompanied only by a few of the near male relations, is introduced into the woman's apartment, where a collation of fruit and wine is prepared. It is then, for the firſt time, he ſees the bride unveiled. She receives him ſtanding up, and is with difficulty prevailed on, at his entreaty, to reſume her place. This interview is ſoon over, for the young couple having reciprocally drank a glaſs to each other, the bridegroom drinks a bumper to the female gueſts, and then returns to the company who are waiting without, to receive him with loud acclamation.

The

The remainder of the night is ſpent in the ſame manner as the preceding. Next morning, the bridegroom preſents jewels, and other ornaments, to his wife; her kindred, at the ſame time, making her preſents in money. It is not till after ſome days, that others who have been invited to the wedding ſend preſents of various kinds, and that ſhe receives congratulary meſſages and flowers, from her acquaintance.

The nuptial feaſt concludes with a collation, on the afternoon of the third day; after which the whole company take leave, except a few intimate friends, who ſtay to ſup with the bridegroom, and conſign him at midnight, in a condition moſt heartily fatigued, to take poſſeſſion of his bride[24].

The ſucceeding week is filled up in receiving complimentary meſſages; and on the ſeventh day, the bride entertains her mother and near relations, who come then to pay their firſt viſit.

However the other women may be amuſed, the bride herſelf enjoys but a ſmall ſhare in the pleaſures of the nuptial feaſt. The ceremonies ſhe is obliged to go through for three days, are fatiguing to the laſt degree, and the inceſſant din, joined to the natural timidity of the ſex, keeps her in a ſtate of perpetual anxiety. As ſhe knows herſelf expoſed to the captious obſervations of

[24] The marriage feaſt now deſcribed, and at which my brother and myſelf were preſent, was that of a Maronite of one of the principal families. The company was numerous and every thing ſplendidly conducted.

her

BOOK III. her own ſex, ſhe dreads to move a limb leſt it ſhould be cenſured as an offence againſt the decorum of her ſituation; and if thoſe whoſe office it is, to take care of her refreſhments, ſhould happen to neglect their duty, ſhe dares hardly venture to open her lips to aſk for a glaſs of water. I have heard ſeveral married ladies deſcribe the diſtreſs of their ſituation with much pleaſantry. Some have aſſured me that they were not only half frightened out of their wits, by the inceſſant buſtle, and ſudden ſhouts, but in riſk alſo of periſhing from thirſt, being neglected by the ſervants, in the hurry of their attention to the company. Beſides theſe reſtrictions which terminate with the three ceremonial days, ſhe is enjoined ſtrict ſilence for the ſpace of a month, and muſt conſider it as an indulgence, if allowed to utter a few words to her huſband. Among the Armenians, this term is ſaid to be protracted to a twelvemonth. It is ſometimes jocoſely remarked by the huſbands, that when their wives are particularly obſervant of the precepts they receive on this head from the old women, they ſeldom fail to make up for it, by their loquacity after the expiration of the term. The Maronite women of all others appear to be the leaſt rigid in the obſervance of thoſe ſevere reſtraints.

The management of their children, in infancy, is much the ſame with that of the Turks. The mother in general nurſes her child. Two years is the uſual period,

period, it not interrupted by pregnancy, and then, rather than give it out to nurſe, they continue to ſuckle it to the end of the year: but in caſe of earlier pregnancy, they ſeldom chooſe to give their own breaſt after the fourth month, and therefore employ a nurſe.

The boys pay great outward reſpect to the father, always ſtanding in his preſence, and, in ceremony, waiting upon him and his gueſts at table: but they are ſeldom ſo well bred as the Turkiſh children; the paternal authority is not ſo firmly exerted, and many are ſpoiled by early indulgence. They are apt to be ſurly and obſtinate, and to behave with ſhameful diſreſpect to the mother. The parents ſee, but injudiciouſly paſs over their petulance, from a pretended dread that chaſtiſement might provoke ſome raſh reſolution fatal to their faith. This notion prevails among all the Chriſtians, eſpecially with thoſe of inferior rank, though inſtances of apoſtacy are very rare.

The crime of incontinence is more frequent among the Chriſtian youth (thoſe of the upper rank excepted) than among the Turkiſh. The ſexes, in common life, are not ſo ſtrictly ſeparated, and caution is lulled by the uſe of ſtrong liquors, while the paſſions are inflamed. The dread of eccleſiaſtic cenſure has little weight in this matter, but it is not the parties alone who are intereſted in the concealment of an illicit amour. A baſtard child is an affair of Turkiſh cognizance, and a whole neighbourhood is liable to be laid under contribution,

BOOK. III. tion, on pretence that they might either have prevented the offence, or have given earlier information to the magiſtrate. It is on this account not improbable, that the crime of procuring abortion is more frequent, than among the Turks; and that breach of chaſtity is not heard of among the Chriſtians ſo often as it really exiſts. In reſpect to common Chriſtian proſtitutes, they are, in the ſame manner as the Turkiſh, ſufficiently known to the police.

The ſons of Chriſtians in any tolerable circumſtances, are taught to read and write the Arabic, and uſually follow the profeſſion of the father, in ſome branch of trade; or they ſerve in quality of Scrivans, or agents to the Turkiſh merchants. They are more accuſtomed to travel with the caravans, than the Aleppeen Turks, but few in proportion leave their native town.

The Chriſtians do not bury their dead ſo ſpeedily, by ſeveral hours as the Turks. The corpſe ſometimes is depoſited in the church, and thence carried in proceſſion to the place of interment, preceded by prieſts, and accompanied by the relations of both ſexes. The women are not ſo clamorous in the ſtreet as the Turkiſh women, but they practiſe the Wulwaly* at the inſtant of death, and employ likewiſe profeſſed mourning women to aſſiſt in the conclamation. The corpſe is carried to the grave upon an open bier.

* Vol. i. p. 306.

The

The Chriftian burial ground covers a large extent to the Weftward, between the Jideida and the gardens. The graves of the Greeks are lined like thofe of the Turks, and a flat ftone with an infcription is laid over them. Some families have more coftly monuments of hewn ftone, or one large oblong fquare ftone (excavated for the convenience of carriage) which is turned down over the grave.

CHAP. II.

The men upon the death of relations, make little or no alteration in their drefs; the women lay afide their jewels, and mourn in the manner already defcribed. Both fexes vifit the fepulchres on ftated days; the women go out to the graves of very near relations, almoft every morning, during the firft year, and, after that period, upon all great holydays.

The death of a bride, or bridegroom, of a young mother, or of an heir of a family, produces now and then an occafional Dirge, confifting of feveral ftanzas, which is fung to a difmal tune, by certain old mendicants, who, prefenting themfelves at the door of the houfe of mourning, are admitted into the paffage. They are encouraged by the women, who take a melancholy pleafure in liftening to them; and, though the poetry of thefe miferable bards, has as little claim to excellence as their mufic, they touch the paffions, and draw tears in abundance from the fine eyes of their audience.

## C H A P. III.

### OF THE NATIVE JEWS, AT ALEPPO.

COMPUTED NUMBER OF JEWS. — SYNAGOGUE. — ANCIENT MANUSCRIPT OF THE BIBLE.—DRESS OF THE JEWS.—THE HEBREW CHARACTERS EMPLOYED IN WRITING ARABIC.—JEWS SELDOM APPLY TO MANUAL TRADES.—ARE CHIEFLY BANKERS, MERCHANTS, &c. —SOBER IN THEIR DIET.—LOWER CLASS SLOVENLY AND DIRTY.—WOMEN.—THE HIGH PRIEST OR KHAKHAN.—SABBATH.—FEASTS.—FASTS.—REMARKABLE FAST OF SIX DAYS.—VOLUNTARY FASTS.—INFLUENCE OF THE JEWS IN TURKEY. — JEWISH MARRIAGES. — INTRIGUES. — BELIEF IN THE OPERATION OF EVIL SPIRITS, AND EXORCISM. — JEWS REMARKABLY ATTENTIVE TO THEIR SICK. —FUNERAL CEREMONIES, &c.

BOOK III.

THE computed number of Jews at Aleppo, is about five thoufand[1]. They dwell within the walls, in thofe parts of the city contiguous to the ramparts, between the Dark Gate and St. George's; in the quarter bounded by Bahfyta, and the ftreet leading Weftward

[1] The number of Jews at Aleppo in the time of Nouraldin, in the 12th century, was (according to Benjamin de Toleda) fifteen hundred. Benj. de Toleda, c. xi. p. 127.

from

from the Mahkamy. Their houſes, which have been already deſcribed, lie near each other, but ſome Turkiſh houſes are interſperſed. They have one Synagogue, ſituated in what is called the Jew's ſtreet, where a manuſcript of the Old Teſtament is preſerved, which, as they pretend, is of very high antiquity[2]. The Synagogue has been very well deſcribed by Pietro della Valle[3].

The Jews are eaſily diſtinguiſhed by their violet coloured Babooge, and their Turban: not to mention the peculiar caſt of countenance ſo univerſally remarkable in that nation. Their Turban is ſomewhat lower than that of the Chriſtians, though the ſtriped ſhaſh be much the ſame: They wear alſo ſhaſhes of other colours, and tye them in a moſt ſlovenly manner. "Before the year 1600 (according to Biddulph) the "Jews wore red hats without brims, but about that "time a Grand Vizer, offended at the red colour, "obliged them to wear blue hats[4]." By hats he means Turbans; and the ſhaſhes of ſome of their Turbans are ſtill red. They all wear the beard; and even the Frank Jews are obliged by the Khakhan to comply with the cuſtom[5].

It is obſerved of them that they ſpeak a more corrupt Arabic than the Chriſtians. In their morning ſalutation

[2] Note XIII.
[3] Parte terza, p. 424.
[4] Biddulph in Purchas, p. 1342.
[5] Levit. xix. 27.

 on

BOOK III.

on the Sabbath day, they frequently uſe the Hebrew; but it goes no further than a few words[6]; none of them ſpeaking that language familiarly, though many read it. In writing the Arabic, they very often make uſe of Hebrew characters, in which their letters are uſually compoſed, thus a ſtranger may be led into the miſtake of ſuppoſing them to correſpond in the ancient language. It is remarked by Leon Modena[7] that the Jews of the Morea correſpond in Hebrew, but in other places they employ the language of the country, ſometimes only writing it in the Hebrew character. Their children are univerſally ſent to the reading ſchool, but their learning ſeldom extends beyond the Pſalms of David. Moſt of their printed books and almanacks are brought from Venice.

Few of the Jews apply either to manufactures, or to manual trades. The principal perſons are bankers, or merchants; the others are brokers, grocers, or pedlars. The eſtabliſhed banker of the Seraglio is a Jew, and the private bankers of moſt of the Grandees are likewiſe Jews; whence it probably happens, that their nation poſſeſſes ſuch extenſive influence among a haughty people, by whom, in a religious light, they are held in ſtill greater contempt than the Chriſtians.

[6] The Hebrew words are Shabath Shalom שבת שלום to which is anſwered Shabath Shalom Meborak שבת שלום מבורך See Leon Modena Degli Riti Hebraici.

[7] Page 37.

In

In general, the Jews are a more ſober people than the Chriſtians. Many of them are ſecured from intemperance by poverty, beſides which, their attendance twice a day at the ſynagogue on all feſtivals, and their living ſo much under the eye of their Khakhans, render it more difficult to conceal debauchery, than it would be among a more numerous nation. The lower people live chiefly on bread, pulſe, herbs, and roots, dreſſed with the expreſſed oil of Seſamum, which is ſeldom eaten by the other inhabitants. They conſume more poultry than any other animal food, their market being often ill ſupplied with mutton; and, as their meat muſt be killed in a particular manner, by a Jewiſh butcher, they cannot provide themſelves from the Turkiſh markets. Their meat is ſold to their poor at an under price, the difference being made up to the ſeller out of the national cheſt. But the avarice of the managers of this well intended charity, often ſtarves the market, ſo that even the opulent Jews are obliged, like the others, to have recourſe to poultry, which can be eaſily killed at home.

The lower claſs of Jews are of all people the moſt ſlovenly and dirty. No poſitive inſtitution could have been more wiſely deviſed, than one by which they are laid under an obligation of cleanſing their houſes, as well as their perſons, at leaſt once a week; and, in this reſpect, their Sabbath is ſtrictly obſerved. It commences

on

BOOK III. on the Friday night at sun set, and ends about the same time next day; but the preparation begins on the Friday forenoon, and the women, after cleansing their house, and cooking the victuals intended for the Sabbath, go themselves to the Bagnio, and dress there.

Of the women, some may be reckoned extremely handsome, but the proportion is less than in the other nations. Their head dress differs considerably in its fashion from that of the Turkish and Christian ladies, and is for the most part richly decked with pearls. In the other parts of their dress, and in their jewels after the Eastern mode*, there is nothing remarkable: only that their thin boots and slippers are of a violet colour. Their veil is white, but they wear it in such a manner as to leave one arm at liberty. They have a singular mode of salutation, which is imitated by the children, but not commonly practised by the men, except in their own houses. Instead of laying the hand upon the left breast, the person saluting presents both hands joined at the point of the fingers, which the other touches gently, sliding her fingers over them, and then each, by an easy motion, carries her hands, joined at the finger points, to her own lips. They have also a peculiar way of expressing an absolute negative, by biting the thumb nail of the right hand, and then quickly thrusting the hand forward.

* Vol. i. p. 107.

The

The Jeweſſes, in common diſcourſe, employ ſeveral phraſes and terms not in uſe among the other natives, and they ſpeak the Arabic with a remarkable and peculiar accent. CHAP. III.

The women, in the preſence of ſtrangers, are always veiled; and, in common, they do not eat at the ſame table with the men: though on holydays, when there are no ſtrangers, they often dine together. On their Sabbaths, they remain a conſiderable time at table, drinking wine made according to their law; and, on thoſe occaſions, they may ſometimes be heard ſinging in chorus: but their ſongs have nothing gay, or feſtive, they are more like Pſalms chanted in what is meant for a tune, but happens unfortunately to be the oppoſite to all melody. Sandys appears to have entertained a notion of their vocal muſic equally unfavorable. Speaking of their ſinging the liturgy in the ſynagogue, he obſerves "they ſing in tunes that have no affinity with muſic[8]."

The mode of chanting over the grace cup is explained by Leon Modena[9], and he remarks further, that the Jews in Italy are not reſtricted to wine prepared by Jews only.

From the common circumſtance of ſeveral families living in the ſame houſe, and of intermarriages among near kindred, it naturally happens that the Jews live rather more familiarly with the women, than either the Turks or Chriſtians, and the women appear more negligent in veiling before perſons of their own nation.

[8] Travels, p. 114.

[9] Page 51. 49.

The

BOOK III.

The chief priest is by way of eminence called the Khakhan [10] or great Khakhan, but the title is given also to all the priests in general. They are distinguished from the other Jews by the size and colour of the Turban, and by the long wide sleeves of their outer garment.

The Khakhan exercises temporal as well as spiritual authority, and his decisions are for the most part more respected, than those of the Bishop are by the Christians. His civil jurisdiction however is very limited, and the parties may always appeal to the Mahkamy. The priests possess a sufficient stock of erudition to gain the reputation of very learned men among a people little versed in literature: They read the scriptures in the original language, and explain them by traditions and commentaries, transmitted down by former Rabbies; but they seldom or never hazard any new opinions of their own. The schools are kept by some of the inferior priests, who, in the manner of the Turkish Sheihs, go about to the houses to conduct the scholars to school.

Addicted tenaciously to their ancient rites, as well as to the more modern rabbinical precepts, the Eastern Jews are strict observers of the Sabbath [11]. It hath already been observed that the women, having begun

[10] Note XIV.

[11] Yom al sebt يوم السبت, or simply al sebt, The seventh day. Note XV.

their

their preparation on the Friday forenoon, go in the afternoon to the Bagnio; but they return in time to light the lamps before the Sabbath commences. The men alſo retire earlier than uſual from their buſineſs, in order to dreſs, and prepare themſelves. CHAP. III.

On Saturday, divine ſervice is performed morning and afternoon, at the Synagogue, which is regularly attended by both ſexes. The reſt of the day is ſpent in viſiting, feaſting and private devotion. All are dreſſed in their beſt apparel, and, towards evening, numbers of the men may be ſeen ſauntering about Garden gate, or ſitting in the porch.

There is an abſolute ceſſation from all labour and buſineſs[12]: Their victuals are cooked the day before[13]; and, taking the prohibition of kindling fires to be of perpetual obligation[14], they make none in their houſes on the Sabbath; and only in caſe of ſickneſs in the family, permit fires to be made by others, for warming food or medicine, for which purpoſe they retain a Bidoween, or a Chriſtian ſervant, in the houſe[15]. The common people are aſſiſted by certain Bidoween women, provided with ſmall pans of lighted charcoal, who go along the Jewiſh ſtreets, on a Saturday, crying fire! fire! to ſell.

[12] They will not themſelves open a letter of buſineſs, but will read it if opened by another.

[13] Exod. xvi. 23.

[14] Exod. xxxv. 3. Note XVI.

[15] See Leon Modena, p. 54.

BOOK III.

But they do not include in the reſt of the Sabbath, an indiſcriminate ceſſation from all works of neceſſity, and mercy, and are moſt particularly aſſiduous in their care of the ſick [16]. It is a cuſtom among the men, on their return from the Synagogue in the forenoon, to go in parties together, from houſe to houſe, to viſit the ſick; and as it is ſufficient for a perſon to be conſidered as ſick, if he does not make his appearance at public worſhip, people though really indiſpoſed, often make an improper exertion to go to Synagogue, in order to avoid the fatigue of ceremonious viſits. The women, unleſs to very near relations, defer their viſits to the ſick till another day.

The Jewiſh eccleſiaſtical year commences about the vernal equinox; and Niſan, which anſwers to part of March and April, was reckoned the firſt month. On the fourteenth of that month is celebrated the feaſt of the paſſover [17], followed immediately by that of unleavened bread [18], and forming together in continuation, one of the principal feſtivals of the Moſaic law [19]. The preparation

16 See Leon Modena, p. 208.

17 Beeſih بيسح in Hebrew Paſcha פסחא Exod. xii. Levit. xxiii. 5.

18 Aid il Phtyre عيد الفطر חג המצות Levit. xxiii. 6. Numb. xxviii. 17.

19 Theſe two feſtivals though diſtinct, paſs indiſcriminately under the ſame name. They are ſometimes called Beeſih; but more commonly at Aleppo,

ration for the feaſt of unleavened bread, is a work of much labour, and employs ſeveral days. The vengeance denounced in caſe of leaven being found in the houſe, is matter of ſerious concern to the Eaſtern Jews. Every corner is rummaged, and waſhed with ſcrupulous care; and their kitchen utenſils are new tinned. Was the moſt determined unbeliever in the divine legation, to ſee the ragged garments, with the miſerable ſhreds of mats, carpets, and coverlets, which are ſcoured on that occaſion, and hung out in the air, he would perhaps be apt to regret, that, in a country ſo ſubject to contagious diſtempers, the ordinance had not been politically extended to other ſeaſons of the year.

This conjoined feſtival laſts eight days, of which the ſecond and the eighth (except that they make fires, and cook victuals) are kept ſtrictly like Sabbaths, and the men do not appear in the Bazars; but on the intermediate five days, though the merchants do little or no buſineſs, they come ſome times to the Bazars, to ſee their friends and amuſe themſelves. Their bread is made of fine flower in very thin cakes; and they prepare their own ſweetmeats with ſugar carefully clarified; ſuch as are made by the common confectioners being

Aleppo, Aid il Phtyre. " It is remarked that the Evangeliſts Mathew " and Mark called the fourteenth of Niſan (that is the day of the paſſ- " over) the firſt of unleavened bread, and that the feaſt of unleavened " bread is by St. Luke called the paſſover." Math. xxvi. 17. Mark xiv. 12. Luke xxii. 1. See Jennings, vol. ii. p. 210. Reland, p. 454.

BOOK III. less pure, and liable to fermentation: the common people use honey instead of sugar. They dress in their holyday clothes, the children are crowned with garlands of roses, and the women display their finery.

Fifty days after the third day of the passover, is celebrated the feast of Pentecost, which continues two days[20].

The festival at which the Jews chiefly entertain their friends, and which draws a concourse of spectators to their houses, is the feast of Tabernacles[21]. It commences, agreeably to the primitive institution, on the fifteenth of Tesri, the seventh month of the sacred year, but continues nine days[22]. The Turkish ladies at this season stroll in troops among the Jewish houses, to see the tabernacles, and are seldom refused admittance. Such as are acquainted with the family, are entertained

[20] This is commonly called Aid il Ansera العنصرة as also Shabooat شابوعت השבועות feast of weeks, Exod. xxiv. 22.

" The Rabbies call this feast Gnatsereth עצרת the word which we render " solemn assembly (Levit. xxiii. 36. Deuter. xvi. 6) which though it never " is applied to the Pentecost in Scripture, yet they in a manner appropriate " it to this feast." Jennings, vol. ii. p. 225. Reland Ant. p. 473.

The Christians likewise give this name to their feast; and the πεντηκοστη of the New Testament is in the Arabic translation العنصره

[21] Aid al Mdulle عيد المظلّة Hiscoth in Hebrew חסכות Reland Antiq. Levit. xxiii. 34. Exod. xxiii. 16. Numb. xxix. 12.

[22] Note XVII.

with

with coffee, ſweetmeats, and ſherbets; the others, after ſatisfying their curioſity, retire without ceremony. 

The tabernacles are variouſly conſtructed, and diſpoſed in different ſituations according to the ſize, and other circumſtances of the houſe. They are placed ſometimes upon the ſmall Terraces in front of the upper rooms; moſt commonly in the court yards; and where ſeveral families live in the ſame houſe, after every other place is occupied below, they erect the tabernacles on the flat tops of the houſes; for each family, however poor, muſt have its own tabernacle. The ordinary method of building them is by faſtening to the corners of a wooden Divan, four ſlender, erect poſts, which ſerve to ſupport on all ſides, a reticulated work of green reeds, a ſpace only in front being left for the entrance. This, on the outſide is covered with freſh myrtle, and is hung on the inſide with chintz, or burdet hangings, the roof is thatched with reeds not ſtripped of their leaves, and their beſt cuſhions and carpets are employed to dreſs the Divan. Theſe wooden Divans have the advantage of being eaſily moved, and two or more may be joined together. In ſome of the principal houſes, a permanent wooden Kioſk, built upon a ſtone Muſtaby in the middle of the court, is made to ſerve the purpoſe, which being already latticed, is eaſily covered with reeds, and myrtle branches. The Divan and hangings are here richer, and the door and windows are decked with garlands, and other ornaments, made of tinſel and gilt

BOOK III. gilt paper. There is ftill another method ufed, in order to avoid the litter of withered leaves. This is by erecting a temporary booth, confifting of flight pofts papered over, and wreathed from top to bottom with flakes of cotton. Hangings fupply the place of walls, and the whole is roofed with mats.

The reeds employed for the tabernacles are fupplied by the Aleppo gardens, but the myrtle is brought from Antioch, and other parts, and both, in large quantities, are expofed to fale in Bahfeeta. They receive likewife from Latachea, or Tripoly, the fruit of the citron, and palm branches, which are required for certain rites performed within the Synagogue. Thefe arrive fome days before the feaft, and are diftributed by the Khakhan; but they are not, by the Aleppo Jews, confidered as materials for conftructing the tabernacles. The citron is carried in one hand, and the palm branch, with fome fprigs of myrtle tied up together, is carried in the other. The myrtle preferred for this purpofe is fuch as has got the leaves growing in three upon the ftalk, inftead of growing in pairs as ufual, and fuch fprigs, for they are rather rare, are with much pains felected from the heap. The willow is common at Aleppo, but neither the branches of that, nor the olive are employed in making the tabernacles, and reeds are not mentioned in Scripture. "When Nehemiah upon the revival of this feaft, "directed the people what branches to gather he called

"fome

"ſome of them by different names, which we render "olive branches, pine branches, &c[23]." CHAP. III.

The Jews in their tabernacles entertain viſiters of all nations. They always eat there, and generally ſleep alſo, unleſs the weather happens to be unuſually cold. The mornings and nights in October, are always freſh, and the infirm are not under an obligation to expoſe themſelves; but if it happens to rain in the night, which, in ſome years, it does in very hard ſhowers, univerſal confuſion enſues; for the conſtruction of the tabernacles is too ſlight to reſiſt the ſtorm[24].

This feſtival, in the eyes of ſtrangers, appears more ſplendid than any of the others kept by the Jews. They entertain hoſpitably at their houſes, ſend preſents of various ſorts of ſweetmeats to their friends, and all buſineſs is ſuſpended.

The joyous appearance of the feaſt of tabernacles, joined to other circumſtances, gave riſe to a miſtake among the Heathens that it was celebrated in honour of Bacchus; as appears from a paſſage in Plutarch, which is often quoted[25]. I have frequently obſerved the Jews, with the citrons and palm branches in their hands, walking to the Synagogue; but may ſay, as Plutarch

[23] Nehem. viii. 15. Levit. xxiii. 40. See Jennings, vol. ii. p. 229.

[24] See Reland Antiq. p. 479.

[25] Plutarch Sympoſ. lib. iv. queſt. v. tom. ii. p. 671.

did,

BOOK III. did, that of the rites performed within doors, I am perfectly ignorant.

The feaft of trumpets[26], which is kept the firft and fecond of Tifri, is the feaft of the Jewifh new year. The Jewifh civil year begins with Tifri which is the feventh month of the facred year.—" The civil year " begun with the equinoctial new moon in Autumn; " the facred or ecclefiaftical, with the equinoctial new " moon in Spring. The civil, according to which all " political matters were regulated, was the more ancient, " and was perhaps the fame with the patriarchal year " which is fuppofed to have originally commenced at " the creation[27]."

There is nothing remarkable in the exterior celebration of this feftival, only that the boys may be heard, now and then in the houfes, winding their ram-horns.

The two remaining feafts obferved by the Jews are not of divine inftitution. The one is the feaft of Dedication[28], and is kept eight days from the twenty firft of December,

[26] This is commonly by the Jews called Ras al Sinne راس السنه ראש השנה Numb. xxix. 1. Levit. xxiii. 24.

[27] Jennings vol. ii. p. 118.

[28] Hanaka هانكا חנוכה ʽεγκαίνια John x. 23.

" This feftival was inftituted by Judas Maccabeus on his having purified " the temple and the altar, from the pollution of Antiochus Epiphanes; " and

December, but not with the ſame ſolemnity as the Moſaic feaſts.

The other is the feaſt Purim[29], which is celebrated on the fourteenth and fifteenth of the month Adar, (March) and is preceded by a faſt to be hereafter mentioned. The two days of Purim are conſidered by the Jews as their Carnaval, and are ſpent in high jollity.

In reciting the annual faſts obſerved by the Jews of Aleppo, the firſt in order, from the commencement of the civil year, is the faſt of Keidalia, kept in the third of Tiſri, immediately after the feaſt of the new year[30].

The only faſt of Moſaic inſtitution is that kept on the tenth of Tiſri, (Sep. 23) and is of all others obſerved with moſt rigour. It is a faſt of twenty-four hours complete, and women with child, or ſick perſons, who are exempt on other occaſions, will hardly accept of any

" and was celebrated for eight days ſucceſſively, in the month Chiſlan, " about the Winter ſolſtice." 1. Maccab, iv. 52. 59.

" It is mentioned by Joſephus as a feſtival much regarded in his time." Antiq. lib. xii. c. 7. Jennings p. 311.

[29] Aid il Foor عيد الفور צום פור Reland Antiq. p. 534. Jenn. p. 309. The feaſt of Purim was inſtituted by Mordecai, to commemorate the deliverance of the Jews from Haman's conſpiracy Eſth. ix. 20.

[30] Soom Keidalia صوم كيدااليا This is kept in memory of the murder of Gedoliah, on the third of Tiſri (which in 1776 fell on the 26 of September.) See 2. Kings xxv. 25.

BOOK III.

dispensation on the day of expiation[31], nothing but imminent danger of life declared by the physician, can justify the breach of this fast. Some of the ignorant vulgar among the Christian natives, pretend that the Jews have sometimes, on this occasion sacrificed a Christian child stolen from its parents; and to some such idle story the English Chaplain Biddulph probably alludes in 1600. "The Jews still observe all their old "ceremonies and feasts, sacrifices only excepted. Yet "some of them have confessed that their physicians kill "some Christian patient or other, whom they have under "their hands at that time, instead of a sacrifice[32]."

The next fast is one of those observed by the Jews, after their return from the captivity. It is kept on the tenth of Tibeth (which month answers to part of December and January) and is the day on which the Chaldean army commenced the siege of Jerusalem[33]. The fourth fast is that kept on the day before the feast of Purim, on the thirteenth of Adar[34].

[31] Soom Chipur صوم كيبور expressed by the Jews צום כיפור In the Hebrew יום הכפרים Levit. xvi. and xxiii. 27. 32. Day of expiation. Ancient Universal History, vol. iii. p. 204.

"It was kept also as a Sabbath, and in the Talmud is called Joma יומא "The day, by way of eminence, and by the Hellenistic Jews σαββατου σαββατων. Jennings, p. 265.

[32] Purchas. lib. viii. chap. 9. p. 1342.

[33] Soom Asara bi Tibet صوم عاسارا بطبيبت by the Jews צום עשרה בטבת

[34] Soom Ester صوم استير by the Jews צום אסתר Esth. iv. 16.

This is kept on the thirteenth of Adar, (which in 1776 fell on the 4th of March) but in leap years it is postponed to the 13th of the intercalary month Viedar.

The

The fifth and ſixth faſts are kept in commemoration of the calamities which befell the holy city. The one, on account of the capture of the city, is kept on the ſeventeenth of Tamuz[35]; and the other on the ninth of Ab, in memorial of the burning of the city and the temple[36]. CHAP. III.

The faſts mentioned hitherto, are of univerſal obligation, to be diſpenſed with only in certain circumſtances; there are others of a voluntary kind, not conſtantly obſerved. A faſt reſtricted to the firſt born is kept on the Vigil of the paſſover[37]; another is kept on the Mondays and Thurſdays, for ſix weeks together, in the months of January and February[38]; and a private faſt is kept on the anniverſary of the death of parents[39].

But the moſt remarkable of all the voluntary faſts, is one of ſix complete days, during which time thoſe who faſt, religiouſly maintain an abſtinence from all kinds of nouriſhment, not ſo much as ſuffering water to enter their lips, and, what they reckon almoſt an equal hard-

[35] Soom ſhiba Aſar b Tamuz (July) صوم شبا عاسار بي تموز
צום שבעה עשר בתמוז

[36] Soom Tiſha b Ab (Auguſt) صوم تشعابي اب צום תשעה באב

Theſe faſts with two others already mentioned are found in Zech. viii. 19. The names, as well as of thoſe that follow, are exactly as written by the Aleppo Jews.

[37] Taanit bi hurut تاعانيت بيكوروت תענית בכורות

[38] Taanit Shoobabeem تاعانيت شوبابيم תענית שובבים

[39] See Leon Modena. p. 78.

 ſhip,

BOOK. III. ſhip, renouncing tobacco[40]. Some, during the two firſt days of this faſt, make their appearance in the Bazar to tranſact buſineſs, but confine themſelves afterwards cloſely to the houſe, and paſs the time in reading the Scriptures, or in prayer. During the two firſt days, they ſuffer both from hunger and thirſt; but afterwards, the ſenſe of hunger being blunted, they ſuffer chiefly from thirſt. After the third or fourth day, they appear for the moſt part dull and drouſy, their breath becomes in a high degree offenſive, and their pulſe, ſinking, is variably quick, and ſlow. On the evening of the ſixth day, at the expiration of the faſt, they moiſten the throat with a few ſpoonfulls of oil of almonds, and afterwards ſip chicken broth. They return by ſlow degrees to the uſe of ſolid food, and it is a long while before they recover their former appetite.

It was ſaid in the former edition, that all the Jews make the attempt to keep this faſt once in their lives. But upon further inquiry this proved to be a miſtake, the faſt being only attempted by a few perſons of extraordinary ſanctity. In the life time of the father of the preſent Khakhan, when my brother was at Aleppo, about a hundred perſons annually kept it; but, ſince that Khakhan's death, the number has gradually decreaſed. During my reſidence at Aleppo, ſeldom more than from fourteen to twenty, in the year, attempted to

[40] Taanit Shabuah تاعانيت شابواع תענית שבוע

keep

keep it; but few began who did not accomplish it. I have been informed from Aleppo, that in the years 1775 and 1776 there were between twenty and twenty-five persons who kept the fast; and a man then living, asserted that he had kept it seven times. The number therefore who make the attempt is inconsiderable, and of those some are unable to complete it. A person who should die in the attempt would be considered not as a Martyr, but as one sinfully obstinate; nevertheless, they often persist so long, as to bring upon themselves a train of tedious disorders, and to some it has been known to prove fatal.

The Greek Monks of M. Athos, in the beginning of their Lent, keep a fast of three days, that is, on Monday, Tuesday, and Wednesday, they fast till the third or fourth hour of the night; and in the holy week, after a repast on the Thursday, they maintain strict abstinence till the Saturday evening. The missionary who relates this was astonished at their austerity; and remarks it to his Superior, as far exceeding the practice of the most rigid French Monks. But the Jesuit would have had more cause for astonishment, had he been acquainted with the Jewish fast[41].

Besides the general annual fasts, the Jews on account of famine, plague, or other public calamities, observe occasional fasts, accompanied with solemn supplications

[41] Mem. de Mission. vol. viii. p. 74.

BOOK III. in the Synagogue; and there are alfo private devotional fafts kept by individuals.

A Jefuit Miffionary relates a fingular religious proceffion at Aleppo, on account of the depredation made by the locufts, in the circumjacent country. In this the Turks obliged both Chriftians and Jews to join, and the priefts accordingly marched in their refpective canonicals. The proceffion however was without fuccefs, which the Miffionary afcribes to the indecent affociation in fuch an addrefs to heaven[42].

From the extenfive connection of the Jews with the commercial world, their fafts and feftivals occafion an almoft univerfal ftagnation of trade. They not only prove an impediment to the departure of the great caravans, but retard their march when actually upon the road; and even the Bafhaws, and other Grandees, are fometimes obliged to poftpone the difpatch of their own affairs, when it happens to interfere with the Jewifh holydays.

In the Baffora caravans, it is ufual for the Jews, when in the Defert, to procure an efcort from the caravan-bafhi, and make a forced march on the Friday, in order to reft on their Sabbath. The caravan marches as ufual, and either takes them up on the road, or they overtake it on the Saturday night. When their holy-

[40] Mem. de Miffion. p. 116.

days

days happen about the time of a caravan's departure from the city, they generally find means of prevailing on the caravan-bafhi to delay fetting out till after the feaft.

That a people fo defpifed fhould be able, amid fo many obftacles, to maintain fuch a ftrict obfervance of ancient inftitutions, is at once a proof of the power of determined pertinacity, and of the tolerant fpirit of the Turks.

In general, the Jews marry at an earlier age than the Turks. Some are betrothed when very young; others only a few months before marriage. As intermarriage is permitted among near kindred, the parties, in fuch cafes, have an opportunity of previoufly feeing and knowing each other; otherwife the bride is fecluded according to the manner of the Eaft.

The Jewifh marriages are celebrated with great pomp, the nuptial feaft continuing feven days. The bride is accompanied by her mother and near relations, and the ceremony is performed in the prefence of as many, befides thofe invited, as can find room in the houfe; fo that there is always a number of Turkifh and Chriftian women among the fpectators. The Caftle band of muficians is employed the firft day, and, on the fubfequent days, they have chamber mufic, dancers, and buffoons. Perfons only of inferior rank, as before remarked,

BOOK III. marked, either dance or profefs mufic, and the Jews have performers of their own nation of both fexes.

The bride is feated in an arm-chair, in the middle of the open Divan, or Alcove, with three enormous painted wax tapers burning before her. She is covered with a red gauze veil, through which her face and drefs are plainly enough difcernable. Her eyelids are clofed, and fometimes glued together; her complexion is ufually heightened with rouge; and her hands are placed, one on each fide of the clafp of her cincture. She is richly dreffed in Venetian filks, and, befides the ufual jewels of gold, fhe is adorned with precious ftones, and a profufion of pearls. Her mother and fome near relations fit in chairs on each fide, the reft of the women ftand, all are veiled, and occupy the fpace behind the bride, and part of the court yard.

In this fituation, the bride remains expofed to view near an hour before the men make their appearance; fome religious ceremony requiring their attendance upon the bridegroom at the Synagogue. But as foon as that is concluded, they come thence in proceffion, preceded by the Khakhan and two or three other Rabbies. The mufic, which had before been playing, inftantly ceafes when they enter the houfe, and the proceffion advancing to the front of the Divan, the nuptial fervice commences. The bride and her two attendants rife from their chairs, and, a part of the fervice being read,

read, or recited, the bridegroom, conducted by his father, afcending the Divan, is placed clofe to the bride upon the left hand. The father then covering the heads of both with the woollen veil, or taled[43] commonly ufed in prayer, returns to his place below. In the courfe of the fervice, (which is rather long) two bumpers of wine are prefented to the officiating Khakhan, who, each time, after drinking the wine, throws down the glafs upon the pavement. This part of the ceremony differs from the cuftom in Europe, according to Leon Modena, who fays that the Khakhan chants a benediction over the cup of wine, and then prefents it to the bride and bridegroom; that he chants fix other benedictions over a fecond cup, which is likewife prefented to the nuptial pair; that the wine remaining in the cup being poured out on the ground, the empty glafs is returned to the Khakhan who breaks it on the pavement. CHAP. III.

But it is obferved by the author that this, as well as feveral other rites, varies in different countries.

I am informed from Aleppo that a ring is put upon the firft joint of the bride's forefinger by the bridegroom, which the mother afterwards adjufts properly. Though

[43] This is defcribed by Leon Modena, p. 15. and 23. See Numb. xv. 38. and Deuter. xxii. 12.

The Jews always put this veil over their head when they pray in their houfes, and wear alfo the Teffelin on their forehead, and on one hand, which are defcribed by Leon p. 24. and 25. See Deuter. vi. 8. xi. 18.

 I have

BOOK III. I have been often prefent at marriages, this part of the ceremony had efcaped my notice.

At the conclufion of the fervice, the veil is removed, and the bridegroom defcending from the Divan, receives the congratulation of his friends. He is then attended in proceffion, by the male part of the company, to his own houfe, where a grand collation is prepared, confifting of fruits, and a variety of excellent fweetmeats. The bride, with her company, arrives foon after, and is received with the ufual acclamation of the women, which joined to the caftle mufic in the court yard, form together an intolerable din. The women feaft in feparate apartments from the men, and, at night, the bridegroom takes poffeffion of his wife.

The mother and a few of the bride's near relations, remain with her till the end of the week, but the other women retire at night to their own houfes, and return, as it fuits their convenience, on the fucceeding days. The marriage expenfes, independant of clothes, are very confiderable; for befides entertaining a number of guefts for feven days, victuals are diftributed to the poor.

It is afferted by Leon Modena, that the Jews ought to marry between the age of eighteen and twenty[44]. At Aleppo, they often marry at an earlier age, and all (however poor) marry at one time or other. Polygamy

[44] Page 83.

is

is rare among the Jews. They feldom claim the legal privilege, and then only in cafe of the woman's barrennefs, or want of a male child: indeed it is rather held fcandalous to have two wives under any other pretence. While I was at Aleppo, there were not above twenty who had more than one wife. I met with two or three inftances, where perfons of low condition, on account of their wives barrennefs, had taken a fecond wife, and who foon had the mortification of feeing both become pregnant. In one cafe particularly, both wives continued for feveral years to bring a child every fifteen months, which the pious Hebrew confidered as a punifhment for not trufting to God's providence. CHAP. III.

The female married domeftics, among the Jews at Aleppo, continue in fervice till they have children of their own, and are very often employed as nurfes in the families of their former mafters. The Jewifh women more frequently call in the aid of a wet nurfe, than the Chriftians of equal rank, and feldom continue to fuckle their child, efpecially if a male, after they are affured of being pregnant; but, where no impediment intervenes, the child is kept at the breaft eighteen or twenty months. They appeared to be more prolific than either the Turkifh or the Chriftian women, but a larger proportion of their children, as far as I could judge, died in infancy.

Intrigues among the Jewifh domeftics are perhaps more common than among the Chriftian: not that the

BOOK III. women are lefs chafte, but opportunities being more favorable, they are more expofed to temptation, and poverty prevents the fervants marrying early. The dread of a national Avania * makes every one wifh to keep matters private, and when a girl proves with child, fhe is either fent to another town to be delivered, or is provided by the family with a hufband, in time to fave her credit. Their illicit amours would appear to be confined to their own nation; for the Veneral Difeafe, though common among the Turks and Chriftians, is very feldom met with among the Aleppo Jews.

The Jews more generally than the other natives, believe in the exiftence of Evil Spirits, and their agency in the production of certain maladies. Diforders of the hyfterical kind, epilepfy, and madnefs, are commonly afcribed to the operation of fpirits, and, in fuch cafes, it is remarkable, that they do not truft folely to their own Rabbies, but call in the Mohammedan Sheihs to pray by the patients bed-fide, and to exercife various means of exorcifm. They are addicted, like the Turks, to judiciary aftrology, but appear to be more credulous in refpect to the African impoftors who profefs magic, and go about telling fortunes. Among a multitude of fuperftitious cuftoms practifed by the women, the following is very common. They tie a little piece of rock allum

* See Vol. i. page 316.

upon

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upon the headdrefs of their children, as an unfailing prefervative againft the fafcination of evil eyes. The allum, as they pretend, intercepting the baleful influence, is fplit into pieces, and the child efcapes unhurt. It is impoffible to perfuade many, who are perfons in other refpects of good fenfe, that allum thus expofed is liable to crack from natural caufes; they appeal to experience, and have always a number of inftances ready to produce of the efficacy of the charm.

Some of the Jews pay a devotional vifit to Jerufalem, but the cuftom is not general. A fhorter pilgrimage to the village of Tedif[45] (where they pretend Ezra was buried) is performed by numbers of both fexes, and a few Devotees, in the decline of life, retire to end their days in the holy land, either at Jerufalem, or Saphet.

The town of Saphet is mentioned by Biddulph in 1601, as fituated upon a mountain, where the Jews had an univerfity, fpoke the Hebrew, and enjoyed more liberty than in any part of the holy land[46]. Maundrel from the top of Mount Tabor, faw Saphet to the 'Weftward, which ftands upon a very eminent and con'fpicuous mountain, and is feen far and near. May 'we not prefume that Chrift alludes to this city in thofe 'words in his Sermon. (Mathew v. 14.[47]) In the year

[45] Tedif al Bab.

[46] Biddulph in Purch. p. 1350.

[47] Maundrel's Journey to Jerufalem.

1759,

BOOK III. 1759, Saphet ſuffered much from an earthquake. I had occaſion ſome time after, to ſee a Jewiſh woman who had been dug out from the ruins of one of the houſes.

None of the Eaſtern people are ſo attentive to the ſick in acute diſeaſes, as the Jews. The female relations, who take upon themſelves the office of nurſes, are ſtrictly ſcrupulous in the exerciſe of their duty. They are punctually obedient to directions, and are ſo diſtinct in their report of what happens in the interval of the phyſicians viſits, that in drawing up an account of the epidemical diſeaſes, the journals of the ſick of that nation, were always found of particular ſervice. The Rabbies adminiſter ſpiritual conſolation to the ſick, and have ſometimes been obſerved to accompany their prayers with the following rite, in appearance ſuperſtitiouſly whimſical. The Rabbi, placed by the bedſide, is provided with a knife, upon the point of which is ſtuck a ſmall piece of bread. This, after pronouncing certain words, is preſented to the patient's breaſt, where it is held ſome time, then pointed to the ſide, and ſucceſſively to the ſtomach and the belly, the Rabbi all the while muttering his prayers.

The conclamation at death is practiſed by the women, but hired mourners are ſeldom called in to aſſiſt at the Wulwaly. The corpſe is carried to the grave in a covered

vered bier, and is accompanied by the men only, the women remaining aſſembled at the houſe of mourning. 

The women viſit the grave the morning after the funeral, and the morning of the ſeventh, and of the thirtieth day. Some go thither every morning of the firſt week. On theſe occaſions, they are not leſs loud in their lamentation than the Turkiſh women, but they are more temperate in their geſture. They go out for the laſt viſitation on the anniverſary of the funeral. The men viſit the grave on the ſeventh day, and again at the expiration of the year. Theſe are the terms uſually obſerved, though they are not abſolutely fixed. The graves, of ſuch of the Rabbies as are particularly reſpected, are viſited by the relations every Friday morning, for a twelve month.

Both ſexes make ſome alteration in their dreſs by way of mourning. The women lay aſide their jewels: the men make a ſmall rent in their outer veſtment.

CHAP.

## CHAP. IV.

### OF THE PRESENT STATE OF LITERATURE AT ALEPPO

INTRODUCTION OF LITERATURE AMONG THE ARABS—NEGLECTED BY THE TURKS—SAID TO HAVE REVIVED IN SOME DEGREE, IN THE PRESENT CENTURY.—SCHOOLS.—COLLEGES.—LIBRARIES.—MANUSCRIPTS COLLECTED BY SOME MERCHANTS.—PHILOLOGY.—THEOLOGY.—JURISPRUDENCE.—ASTRONOMY.—JUDICIARY ASTROLOGY —MAGIC, &c.—MATHEMATICS.—NATURAL HISTORY.—HISTORY AND GEOGRAPHY.—POETRY.



IN the beginning of the Moslem Empire, the Arabs paid little regard to other ſtudies than thoſe of their language and their law. Phyſic indeed, is ſaid to have been in ſome repute, but it made no conſiderable progreſs as a ſcience, till long after, when the works of the ancient Greek phyſicians came to be tranſlated into the Arabic language.

It was about the middle of the eighth century, when the Empire was transferred to the houſe of Abbas, that learning began to emerge from its infancy; the introduction of philoſophy and other ſciences being commonly

monly aſcribed to al Manſur, the ſecond Khalif of that line. The ſucceeding Khalifs continued to encourage men of learning, particularly the celebrated Haroon al Raſheed; but his ſon al Mamun, who aſcended the throne in the year 813, is univerſally acknowledged to have been the moſt eminent patron of learning among the Arabs. He was at great pains and expenſe in collecting Greek books, and gave the moſt liberal encouragement to ſuch perſons as were qualified to tranſlate them. From that period, Bagdad was reſorted to by ingenious men from all quarters, and a taſte for literature was rapidly diffuſed throughout the Moſlem dominions.



Of the Emeers, or princes, who, in the decline of the Khalifât, erected States almoſt independent of Bagdad, there were many who continued to patroniſe ſcience; and the Syrian Emeers are entitled to a ſhare in this honorable diſtinction. Under the Atabek, Fatìmite, and Ayubite Dynaſties, learning ſtill ſurvived, not only amidſt domeſtic feuds, but even amid the more cruel ravages of the Holy War: and, after the abolition of the Khalifat in 1258, it ſtill met with encouragement under the Mamaluke princes, who reigned in Egypt (of which Syria was then a Province) for a ſpace of two hundred and fifty years; or till the final reduction of Egypt by the Emperor Selim, early in the ſixteenth century[1].

[1] Note XVIII.

BOOK III.

The Ottoman Turks, a fierce and warlike people, had little leiſure, in the infancy of their Empire, for the cultivation of letters, and ſince its eſtabliſhment in Europe, have ſhown a national diſpoſition ſo unpropitious to ſcience, that perhaps hardly any thing has been added by their induſtry to the ſtock tranſmitted from the Arabs. It does not even appear that they were at much pains to collect the Arabic manuſcripts, which muſt have been diſperſed in the new conquered Provinces, but negligently left them either to periſh, or to be tranſported into other countries, where the language in which they are written is very little underſtood, or cultivated.

The number of Oriental manuſcripts preſerved in the European libraries is very conſiderable. Beſides thoſe in the Vatican, and in ſeveral private libraries on the Continent, the Leiden, Pariſian, Eſcurial, Florentine, and Imperial catalogues, contain between ſeven and eight thouſand. The Bodlean, at Oxford, poſſeſſes between two and three thouſand; and the other libraries in Britain, (of which the printed catalogues have fallen in my way) upwards of three or four hundred: the whole together amounting to above eleven thouſand volumes, of which much the greater part are Arabic. A rough comparative ſketch of the volumes contained in the reſpective libraries has been inſerted in the appendix, from which it will appear what a large proportion is claimed by philology, law, and divinity; and that the

the whole of the medical books ſcarcely amount to ſeven hundred. CHAP. IV.

Conſiderable as the European collections may appear, they are not to be compared with the ancient Saracen libraries. Renaudot remarks that upon the extinction of the Fatimite Khalifât in Eygpt, in the year 1171, Saladin, when he took poſſeſſion of the Royal Treaſury, found a magnificent library, conſiſting of one hundred thouſand volumes; and Caſiri remarks that the royal library at Cordova, in the tenth century, (if credit may be given to the Arab Hiſtorians) conſiſted of ſix hundred thouſand volumes. A certain Hadgi Calfa of Conſtantinople is mentioned by Renaudot, whoſe library in the laſt century conſiſted of above forty thouſand books[2].

It is commonly ſaid, and may perhaps be true, that the Turkiſh Grandees have within this laſt half century, applied more to letters, than in former times; but inſtances are ſtill not uncommon of Baſhaws and other great officers, who can neither read nor write. The Mohaſſil of Aleppo, who held that office many years, was in this predicament. It was matter of ſurpriſe to an European, to ſee a man of that rank under the humiliating neceſſity of ſending for a ſecretary to read a common letter, or of applying to ſome perſon in company to decipher the title of a memorial. Several of the elder Baſhaws were almoſt equally illiterate. Some

[2] Note XIX.

BOOK III. on the contrary, among the younger Bafhaws, affected to be fond of letters, and appeared at their audiences furrounded with books, and papers. One in particular (Chittijee Bafhaw) wrote a remarkably fine hand, and ufed to have fpecimens of his own writing hung up in frames, in the chamber where he gave audience.

The peculiar ftyle of ftate papers, and of complimentary epiftles, deviates fo much from ordinary language, that the perfons employed to write them, make it their particular ftudy and profeffion; and thus it naturally happened that the Grandees neglected an accomplifhment which ancient cuftom had configned to the inferior office of a fecretary: but though few of them write, or are capable of writing their own letters, many of them, are at leaft able to read the language. A great number of the old merchants, are likewife very illiterate, but moft of the rifing generation in that line of life, are fufficiently inftructed to carry on their private correfpondence, though in other matters they have recourfe occafionally to the Scribes.

Adjoining to fome of the principal Mofques, are public day-fchools for the education of boys. The teachers are Sheihs who have a fixed falary, befides a gratification from the fcholars, according to their circumftances. The boys as they fit in the fchool, may be feen through large windows opening towards the ftreet, and, as they read aloud altogether, the noife they make in getting their

their leſſons, may be heard at ſome diſtance. When they read, their body is in continual motion backward and forward, which is not unuſual even among the men, in reading the Koran. The ſcholars are not allowed to ſtroll in the ſtreets by themſelves, but are conducted to and from ſchool, either by ſervants, or by the maſter himſelf, who goes round the houſes to know how his pupils behave at home. He is highly reverenced, and the uſual way among the women of keeping the boys in order, is by threatning to complain of them to the Sheih. 

The colleges[3], intended for ſtudents more advanced in life, are very few in number. The building commonly conſiſts of a reading room, a library, an apartment for the Sheih, and ſome have a few bed-chambers for ſtudents, who are alſo allowed a ſmall penſion. The Sheih or Profeſſor's ſalary is very inconſiderable. In ancient times, the number and condition of the colleges at Aleppo, were much more reſpectable; but the revenues have in proceſs of time been fraudulently converted to private purpoſes. The foundation of many of theſe ſchools ſtands recorded in books ſtill extant. Eben Shuhnah (a native of Aleppo) has written a hiſtory of the city, and, among other things gives a particular account of the Moſques, chapels, ſchools, and other charitable foundations. His book, on this account (as I was told) was conſidered as making diſagreeable diſ-

[3] Middraſe مدرسه

coveries.

coveries. About the year 1765, a new Middrafe was built by Ahmet Effendee, near the Mofque of his brother Omar Effendee. He had collected a number of books at a confiderable expenfe, which he intended for the library.

The modern colleges are more properly feminaries of pedantry and fuperftition, than of fcience; and are chiefly frequented by the ftudious of the poorer clafs, who dedicate themfelves to the fervice of the Mofque. The young Effendees fometimes attend them, but, after a certain age, they more ufually have private tutors at home. Grammar and fchool divinity are the fubjects chiefly taught at college.

Both colleges and fchools, (like the Mofques) are for the moft part erected by rich men, from motives of real piety, or by way of propitiation for offences againft heaven. The Ofmanli have another inducement to pious foundations, the right of nomination of truftees, putting it in their power to fecure to their family a certain revenue, which is held facred by the Porte.

It has always been the cuftom of the Effendees, to affume at leaft the appearance of refpect for learning; but they have no liberal notion of fcience. Strangers to experiment, they indolently content themfelves with what is found in books, and almoft every fact, and every opinion for which they can produce written authority, is held to be true. Of the faculties given them by nature,

ture, memory alone is exercifed, the others either ruft from inaction, or are employed to purpofes very foreign from literature. 

Some of them poffefs, what is reckoned in that country, a confiderable collection of books; but it fhould be remarked, that the number of volumes in an Aleppo library, might eafily be contained in a fmall book cafe. The books titled on the edge of the leaves, are ufually laid flat one upon another, in heaps. A mode of arrangement fuppofed to preferve them more effectually from duft, but very inconvenient when the book wanted, happens to lie at the bottom of the pile.

It has of late become a fafhion among the opulent merchants to collect books, and as they are treafured up with great care, it is impoffible to procure the loan of them, and difficult even for perfons to obtain accefs to confult them. The fafhion in the mean while (founded on the mere pride of poffeffion) has greatly raifed the value of manufcripts; for the Sheihs, who ufed formerly to be almoft the only bidders at auctions, and who are unable to contend with rich competitors, are now in a great meafure excluded as purchafers.

The expenfe of copying manufcripts is very confiderable, though the Scribes earn little more by that kind of labour, than a fcanty maintenance. The paper in common ufe is imported from France and Italy, and is glazed at Aleppo. Their ink is almoft as thick as print-

ing ink, and their ordinary pens are of reeds, of a dark reddiſh colour, ſomewhat thicker than the common reed.

When a manuſcript of any conſequence is finiſhed, it is uſual to invite a certain number of Sheihs and Effendees to be preſent at the reading of it. Each perſon comes provided with a copy of the book to be collated, together with a ſtandiſh and a pipe, and, while one reads the new codex aloud, the others keep their eyes attentively fixed on their reſpective manuſcripts. Slight miſtakes, or omiſſions in punctuation, are quickly corrected in going along, without interrupting the reader; but when more important errors, or various readings happen to occur, they lay down their books, refreſh their pipes, and deliberately proceed to conſider the matter. On ſuch occaſions, the debates and digreſſions are apt to run out to a great length, ſo that the main buſineſs which brought the company together, very often advances ſlowly.

The learned beſtow a great deal of time upon the Arabic language, and the more ſtudious Effendees continue throughout the better half of life, to receive occaſional leſſons from their old maſters. The pronunciation of the pure Arabic is widely different from that of the vulgar tongue, being always read with the vowels diſtinctly expreſt; and, beſides giving a full ſound to the vowels, the pronunciation of the learned Arabic is remarkable,

markable, on account of what is termed nunnation, which confifts in doubling the vowel points at the end of words, and reading as if they terminated with the letter N. Thus the word Ridgil a man, written and pronounced in the common way without the vowel points, is in the language of the learned, pointed, and read Rajulon, the vowel point, 'o, u, or ou being doubled' (which is the nunnation) having the fame effect as if the word ended in N[4]. CHAP. IV.

They have a great number of books on philology, which feems to be their favorite ftudy. Befides the two large dictionaries, the Sehah and Camus[5], they have a variety of modern abridgements.

Theology[6] and jurifprudence[7], comprehending fcholaftic divinity, and the voluminous commentaries on the

[4] رجل رَجُلٌ. See more on this fubject and on that of the vowel points. Note XX.

[5] Al Sehah السحاح This work has been tranflated by Golius in his Arabic and Latin Dictionary. The author died about the year 1007, and was named Abu Nafr, Ifmael, Ebn Hamad, Al Jauhari.

Al Camus القاموس. The Thefaurus of the learned Giggeus was principally compiled from this Arabic Dictionary. The author's name was Mohammed Ebn Jacub, Ebn Mohammed, al Shirazi, al Phizuzbadi, and he died at the age of almoft ninety in the year 1414. See Golius Præfat.

The author of the Camus fpeaks of a large dictionary named Lama confifting of fixty volumes, and written before the Sehah of which he alfo makes mention. See Herbelot.

In the Efcurial catalogue, a much more ancient dictionary than either of thofe, is mentioned, Cod. 566, the author of which is fuppofed to have died about the year 693.

[6] Alm al Calam علم الكلام

[7] Alm al Fekah علم الفقه See Herbelot, p. 343. and Note XXI.

 Koran,

BOOK III. Koran, and the Sonna, conftitute the principal objects of Mohammedan ftudy. The ancient writers on thofe branches are numerous, and having in a manner exhaufted the fubject, the modern ftudents are occupied in collecting promifcuoufly, the opinions of their anceftors, without venturing to correct errors, or to remove any thing from the heap of learned lumber. A curfory view of the authors referred to in the preceding note will fhow what an ample field is open for Mohammedan theology; and by looking into the catalogue of Oriental manufcripts preferved in feveral libraries in Europe, the reader will find that the ftudent verfed in the Mohammedan law, muft acquire his knowledge by turning over a multitude of volumes. The books on divinity and law appeared to be preferved at Aleppo with more care, than thofe which treat of hiftory, or other fubjects; but to what degree they are ftudied, I was incapable of judging.

Of the four great Mohammedan doctors or lawyers, the founders of fo many orthodox fects, which ftill bear their names, Abu Hanifa Ebn Thabet, is in moft repute in Syria, though the others alfo are highly refpected. He died at Bagdad in the year 767.

The Hanifites are termed the followers of reafon, (Ifhab al Raay) in diftinction from the other three fects, who in their legal decifions pay more regard to the traditions of the Prophet and his companions [8].

[8] Note XXII [‡].

Aftronomy,

Aſtronomy[9], once ſo favorite a ſtudy among the Arabs, is at preſent wholly neglected. Many books on the ſubject are preſerved in their libraries, and they have alſo ſome inſtruments; but ſo little is known of the ſcience at Aleppo, that during my reſidence there, one perſon only was found capable of calculating eclipſes, and on that account had the reputation of a moſt profound Aſtronomer. CHAP. IV.

Before the introduction of Greek Learning at Bagdad, Aſtronomy among the Arabs, hardly deſerved the name of ſcience; but after that period it became a faſhionable ſtudy, and, under royal patronage, was cultivated with ſome ſucceſs. The Khalif Al Mamun particularly diſtinguiſhed himſelf in that branch, being the author of celebrated tables, which are mentioned by Al Fraganus in his elements of Aſtronomy[10]. But notwithſtanding the aid they borrowed from the Greeks, and the favorable ſerenity of the climate, they are ſaid to have made few improvements[11].

[9] Aſtronomy in the literary language is termed علم الهيه or علم الهياة Alm al Heya; but in the vulgar tongue it is not diſtinguiſhed from Aſtrology, both being called علم النجوم Alm al Nidjoom, the ſcience of the Stars, and a profeſſor of either is indiſcriminately called منجم Minidjm.

[10] Golius Alfragan. c. v. and viii. Pocock Specimen p. 6. Marigny Hiſt. des Arabes.

[11] Note XXIII [‡].

BOOK III.

Judiciary Aſtrology[12] ſtill retains its credit in the Eaſt and pretenders are always found ready to take advantage of the popular credulity. Some of the Grandees retain an aſtrologer among their dependants, and the Ullama do not appear to diſpute the truth of the ſcience; though the populace chiefly are the dupes of impoſture. The aſtrologers pretend to foretel future events from inſpection of the Horoſcope, and predict wars, peſtilence, and other public calamities; but, for the moſt part, they are very ſuperficially acquainted with the principles of the ſcience they profeſs, and talk of Albumaſar as well as other ancient writers, without having ever ſeen their works[13]. Their almanacs are very neatly written, but ſeldom

[12] Though Judiciary Aſtrology be commonly confounded under the ſame name with Aſtronomy, Alm al Nidjoom, it is ſometimes diſtinguiſhed with more preciſion, Alm al Ahkam al Nidjoom علم (صناعة) الا حكام النجوم. Alm (ſinaat) Al Ahkam al Nidjoom. Renaudot makes a very good remark on the fondneſs of the Orientals for judiciary aſtrology. Hiſt. Patriarch. Alexandr. p. 275.

[13] The name of this celebrated aſtrologer is Jiafar Eben Mohammed Ebn Omar Abu Maaſhar al Balkhi, and may ſerve as an inſtance of the confuſion produced by naturalizing proper names from a foreign language. Albumaſar, pronounced in the Engliſh manner, would be altogether unintelligible in the Eaſt; for no one could divine that Al Abu Maaſhar (the father of Maaſhar) was the perſon meant.

A Liſt of the works of this author may be ſeen in the Eſcurial catalogue; as alſo an account of his life from an Arabic author. The time of his

ſeldom conſtructed at Aleppo, being brought either from Conſtantinople or Cairo. They are written on long narrow ſcrolls, in ink of various colours, and are divided into ſeveral columns containing the Greek, as well as the Arabian, days of the month, the days of the week, and the ſigns of the Zodiac. Two other columns are allotted to aſtronomical remarks; the fortunate and unfortunate days, and rules for preſerving health, &c. and at the top of all, is traced a Horoſcope for the year. For ſetting out on a journey, beginning any work, and even letting blood, or taking phyſic, a preference is given to certain days of the week; and this ſuperſtitious diſtinction of black and white days, though not rigidly obſerved by the Turks, is common in a certain degree to all the natives.

Magic, or ſorcery[14], with various modes of divination[15], are practiſed in private; for theſe occult ſciences are not approved of by the Ullama, and ſortilege[16], which had been ſo much in uſe among the Pagan Arabs, was expreſſly forbidden by the Prophet.

his death is not mentioned there, but he is ſaid to have lived to the age of a hundred, and if he died, as ſuppoſed, in the year 885, he muſt have been born 15 years earlier than the time mentioned by Herbelot.

[14] Alm Sihr علم سحر

[15] Alm al Rumle علم الرمل

[16] Alm al Fal علم الفال

The two laſt are often in converſation uſed ſynonymouſly, though al Rumle more properly ſignifies geomancy, and the Fal Sortilege and Augury, the word Fal ſignifying Omen. See Pocock Specimen p. 323.

The

BOOK III.

The influence of evil eyes, is of all the ſpecies of faſcination, that which meets with moſt general credit. Children and young animals, being ſuppoſed peculiarly liable to the malignant influence, are provided with various charms by way of defence, and it is owing to a ſuperſtitious apprehenſion of evil eyes, that the peaſants conſent with reluctance to let any perſon enter the rooms where their ſilk worms are feeding.

Neſcio quis teneros oculus mihi faſcinat Agnos.

The Greeks and Romans were not more addicted to this ſuperſtition, than the Orientals are at this day. Among a variety of inſtances univerſally believed in Syria, I have heard it aſſerted that there was a Kurdeen, lately deceaſed, who had been known to crack a large chryſtal vaſe, by merely looking at it from a diſtance. It would have been unpolite to have betrayed incredulity on this occaſion. "The being ignorant of the cauſe "takes from the credit of hiſtory, but innumerable "things have evidently exiſtence, although the cauſes "of them are hidden from us[17]." Yet it would have puzzled the ſubtilty of a Greek ſophiſt, to have ſaved ſo extraordinary a ſtory from ridicule.

The univerſal belief in ſorcery and occult influence of various kinds, naturally maintains the credit of Taliſmans,

[17] Plutarch Sympos. lib. v. Q. 7.

mans, and Amulets; ſome of which, being ſanctified by religious ſuperſtition, are employed in one form or other by the natives of all ranks. The Taliſman[18] conſiſts of certain caballiſtical characters engraved on ſtone, metal, or other ſubſtances, or elſe written on ſlips of paper. It is not requiſite to their effect, that they ſhould be conſtantly carried about, for they may be depoſited with equal ſucceſs in particular places; and in this reſpect ſeem to ſtand diſtinguiſhed from the Amulets, which are always fixed to ſome part of the body.

Though the Turks frequently have recourſe to charms they are leſs expenſive in their Taliſmans, than ſome of the more Eaſtern people, and do not ſo much give way to that ſuperſtition. ' They have charms againſt ſcorpions, ſerpents, bugs, and other vermin; but one employed to protect the houſes from Muſquetoes deſerves particular notice. This charm conſiſts in certain unintelligible characters contained in a little ſlip of paper, which is paſted upon the lintel of the door, or over the windows. The charm, or rather divine gift, has deſcended hereditarily in one family, which diſtributes the papers gratis, on a certain day of the year, and ſome of the graveſt Effendees are employed in writing them previouſly to the anniverſary. On the appointed day, the people repair to the gate of the houſe early in the morning, and to each in turn is delivered the papers required, together

[18] Telſem طلسم

with

BOOK III. with a quantity of paste sufficient to fix them up. Certain conditions are indispensably necessary to give efficacy to the charm. The person must be fasting, and must preserve inviolable silence, till after the paper has been fixed in its proper place. It may be easily conceived that a multitude parched with thirst, and crowding close together in a May morning, some pushing forward, others endeavouring to return with the prize, amid a hundred obstacles; the mischievous petulance of such as mingle in the crowd merely to provoke others to a breach of the conditions, and the hard task exacted of the females to remain mute amid numberless temptations to scold; should in the event prove favourable to the Musquetoes. The Effendees who distribute the papers, go through their part of the farce with admirable solemnity of countenance, and in most of the Turkish houses of lower rank, those and other papers of the like kind may be observed formally pasted up.

The Amulet[19] is composed chiefly of certain names

[19] Himail حمايل

The Amulets above mentioned (distinguished from those of a medicinal kind which are composed of various drugs) are somewhat of the same kind with the frontals of the Jews, and the phylacteries adopted in the early times of christianity, which, though condemned by some of the fathers of the church, are still in use among some of the Eastern Christians. Whether such as are supposed to act by magical power be distinguished in the Arabic, from Talisman's, I do not exactly know: I believe Telsem and Himail are used indiscriminately for both.

Several manuscripts on the subject of Amulets and Talismans are preserved in the Escurial library. See Cassiri, Bibliot. Arabo-hispana. v. i. Assemani Bibliot. Medic. Pal. Cod. 486.

in

of the Deity, verſes of the Koran, prayers, or the like, comprehended in ſmall bulk, in a form convenient to be worn. Little ſlips of paper of this kind rolled up are often concealed in the ſhaſh of the Turban. CHAP. IV.

There is commonly at Aleppo, one, or more, of the medical tribe, who have acquired a ſufficient ſmattering in alchymy to beggar themſelves by the expenſe of a laboratory, and the neglect of better buſineſs; but the alchymiſt is in general to be met with among the adepts in aſtrology, and other occult arts[20]. The poſſibility of the tranſmutation of baſer metals into gold, is believed in ſpeculation by many of the Ullama; but the fraudulent practiſes of pretended artiſts have ſo often been detected, that people are become more cautious, and inſtances are now rare of their falling into the ſnare. Giaber Ebn Heian is one of the moſt celebrated Arabian alchymiſts. Herbelot ſays there is a book of his entitled Kitab Giaber, and a great number of works on the ſubject of the philoſopher's ſtone. He lived about the middle of the ninth century, which is two hundred years later than the Era aſſumed by ſome writers[21]. He is

[20] Al Kimia الكيميا

The word Simia سيميا is uſed only for magic; I never obſerved it applied to alchymy, nor even to natural magic, in which laſt ſenſe it is probably underſtood when joined with Kimia. Herbelot, p. 810. Note XXII.

[21] Herbelot p. 387. Boerhave Element. Chem. tom. i. p. 15.

BOOK III. mentioned in the Arabic Literary Hiſtory of philoſophers, but it does not from thence appear when he lived[22].

Mathematical ſtudies[23] do not enter into the general plan of Mohammedan learned education, and admitting a few exceptions, are ſo univerſally neglected, that the ſcience, in reſpect to the modern Arabs, may be ſaid to lye entombed in the voluminous writings of their anceſtors. Euclid was among the Greek writers whoſe works were firſt tranſlated into the Arabic. Hejiage Ebn Joſeph made a tranſlation for the Khalif Haroon, and afterwards another more complete, by command of Al Mamun. Caſſiri has given an account of Euclid's writings extracted from the Arabic Literary Hiſtory of philoſophers. Renaudot, who was far from being partial to the literature of the Arabs, allows them ſome merit in mathematics and geometry[24].

They are taught practical arithmetic[25] ſufficient for the ordinary purpoſes of buſineſs, but it may be remarked that the native merchants uſually making their calcu-

[22] Caſſiri Bibliot. Arabo-hiſpana, tom. i. p. 423. MS. p. 251.

[23] Hindeſi or Alm al Hindeſi علم الهندسه or هندسه, is the term vulgarly uſed in a general ſenſe for mathematics, but more particularly for geometry.

[24] Bibliot. Arabo-hiſpana, tom. i. p. 139. Renaudot Epiſt. ad Dacer. Fabricus, Bibliot. Græc. lib. ii. c. 24.

[25] Arithmetic is termed Alm al Rukm علم الرقم, or Alm al Hiſab علم الحساب

lations,

lations, however complex, without the aſſiſtance of pen and ink, the Europeans are often ſurprized at their adroitneſs, where merchandize of various ſorts and value are included in the ſame bargain. The Turk merely from his head, varies the proportions, adds, multiplies, and divides, and in his turn, wonders that the European unneceſſarily fills up half a ſheet of paper with cyphers. CHAP. IV.

In Algebra[26], they are as ſuperficially verſed as in the other branches of mathematics. The Arabs however are generally allowed to have improved Algebra, and to have introduced the knowledge of it into Europe; while they themſelves aſcribe the invention to Diophantus[27].

Natural hiſtory, and the experimental part of phyſics, have made no progreſs for many centuries. The errors in the firſt, which have been tranſmitted in ſucceſſion

[26] Gibr جبر Al Gibr الجبر

" Algebra vox Arabica eſt, Analyſin Mathematicam exprimens, latine in integrum Reſtitutio. Quum itaque partes unitatis Arithmetici Fractionis كسورا (kiſura) vocitent: recte quoque earundem in unitatem integram Coitus انجبار (Angibar) dicitur. (Caſſiri Bibliot. Arabo-hiſpana, tom i. page 370. Golius not ad Affrag. p. 11.

The term Gibr, according to Herbelot, is never uſed by the Arabs for Algebra, without adding the word Mocabelah, thus al Gibrwa Mkabulah لجبر و المقابله I have not remarked this to be the caſe at Aleppo, and in books, Al Gibr is certainly uſed ſometimes alone, as well as in conjunction with Mkabulah.

[27] Note XXIII.

 from

BOOK III. from author to author, are never corrected; and such experiments as are found in books, being supposed unquestionably correct, are never repeated. The literati are in a manner wholly ignorant of the later improvements and discoveries made in Europe; they express little desire for information, and seldom seem interested in philosophical intelligence, unless where the facts related border on the marvelous.

It does not appear that experimental philosophy was at any period much cultivated by the Arabs. In natural history no doubt, especially in respect to subjects peculiar to their own country, they made some additions to what they received from Aristotle, Theophrastus, Dioscorides, and other Greek writers. Damiri, whose works are much esteemed in the East, will be mentioned in another place, and in a future note, the titles of some other manuscripts on the subject of natural history will be inserted.

History[28] is little studied by the literati of Aleppo. They give themselves no concern about other countries, and know little or nothing of distant states, or of the revolutions of the great Empires in the Western world. They are in general but superficially versed even in the Saracen history, notwithstanding the number of books which have been written on it, many of which are not

[28] Alm al Tarikh علم التاريخ

rare

rare in the Eaſt. But this on ſeveral accounts, is not ſurpriſing. The learned men do not make it a regular ſtudy, in the manner they do law; they are inattentive to dates and chronology; hiſtory ſupplies little more to converſation than unconnected anecdotes, retailed without preciſion; and in their political diſcuſſions, they have recourſe rather to recent examples than to the experience of ancient times.

As the Arabs have never been at much pains to learn the hiſtory of other nations, ſo their own hiſtory anterior to the appearance of their prophet, remains in great obſcurity. Their various compilations, under the title of univerſal hiſtory, contain very ſhort, and often very inaccurate accounts of the ages before that period. As to the times after Mohammed, their hiſtorians form a numerous claſs; and it is the opinion of the learned and indefatigable Reiſke, that the Europeans, under more favorable circumſtances, particularly that of enjoying the art of printing, have not been more aſſiduous in writing hiſtory than the Arabs: comprehending under that denomination all of whatever country, who wrote in the Arabic language.

It may further be remarked, that the Greek hiſtorians were not among the authors tranſlated into their language, and, though from them they muſt have derived what they retail of ancient hiſtory, the ſhort extracts neceſſary for this purpoſe were not ſufficient to correct

their

BOOK III. their tafte, or give them a relifh for elegance in compofition[29].

Their geographical[30] writers are almoft as much neglected as the hiftorians, fo that their practical knowledge in that branch, being derived chiefly from occafional obfervation, lies within narrow bounds. They have no good maps, except fuch as have been imported from Europe[31]. The names of a few geographical writers whom I recollect feeing in the Eaft, are inferted in the appendix; befides which they had feveral anonymous tracts on the fame fubject, probably collections from larger works. The reader will find ample information concerning the Arabian geographers in Graves's tranflation of Abulfeda's preface to his tables, and in Kochler's tranflation of the Syrian tables, publifhed with notes by Reifke 1766[32].

Some of the Grandees who occafionally come from Conftantinople to Aleppo, efpecially fuch as have held the place of Reis Effendee, are better inftructed in the geography of the European countries connected with the Porte, and better acquainted with Weftern politics: but their information, acquired in office, through the chan-

[29] Note XXIV.

[30] جيوغرا فيا

[31] Ragab Bafha fhowed me, a fet of maps neatly printed on white filk, with the European names inferted in French, but written in Arabic characters.

[32] Note XXV.

nels

nels of intrigue, is ſeldom free from miſrepreſentation or prejudice, and as they have not the hiſtorians of other countries tranſlated into a language they can read, it is not poſſible, under ſuch diſadvantages, to form correct and liberal notions of foreign hiſtory. It is common however for the great men among the Oſmanli, to pretend to ſome knowledge of European affairs; and it is owing to the ignorance and ſimplicity they betray through this affectation, that in their occaſional conferences with Europeans, they often ſubject themſelves to the raſh contempt of travellers.

Of the ſiſter arts, one alone may be called reputable in Syria. Superſtition has baniſhed painting; and muſic, degraded by faſhion to a mercenary profeſſion, is rather tolerated than encouraged.

Poetry[33], which from the earlieſt times had been ſucceſsfully cultivated by the Arabians, and which met with patronage from ſeveral of the Ommiyan Khalifs, at a period when the ſciences languiſhed in contempt, ſtill maintains a certain degree of reſpect among men of letters. But though poetry continues to be admired, the muſes may be ſaid to have fled. The Effendees peruſe their ancient poets with the unpropitious frigidity of mere grammarians, and the modern Aleppo bards, perhaps from deſpair of reaching the excellence which they

[33] Alm al Shair علم الشعر

ſeem

BOOK III. ſeem ſo enthuſiaſtically to admire, never attempt any performance beyond a dirge, a ballad, or an epigram.

To poetry has been aſcribed the preſervation of the language, as well as of the early hiſtory of the Arabs, during that rude period when writing was hardly known in Yemman[34].

"At the beginning of the ſeventh century, the Arabic "language was brought to a high degree of perfection "by a ſort of poetical academy, that uſed to aſſemble at "ſtated times in a place called Ocadh, where every "poet produced his beſt compoſition, and was ſure to "meet with the applauſe it deſerved: the moſt excel-"lent of theſe poems were tranſcribed in characters of "gold upon Egyptian paper, and hung up in the tem-"ple (at Mecca) whence they were named Modhahe-"bat, or golden, and Moallakat, or ſuſpended: the "poems of this ſort were called Caſſcidas or Eclogues, "ſeven of which are preſerved in our libraries, and are "conſidered as the fineſt that were written before the "time of Mahommed. The fourth of them compoſed "by Lebid is purely paſtoral, and extremely like the "Alexis of Virgil, but far more beautiful, becauſe it is "more agreable to nature. The ſeven poems which "compoſe the Moallakat, clearly tranſcribed with ex-"planatory notes, are among Pocock's manuſcripts at "Oxford No. 164, and in the ſame collection No. 174,

[34] Pocock Specimen, p. 160. Caſſiri Bibliot. Arabo-hiſpana, tom. i. page 84. Note XXVI.

"there

" there is a manufcript containing above forty other " poems, which had the honour of being fufpended in " the temple at Mecca: this volume is an ineftimable " treafure of ancient Arabic literature."

The Englifh reader will perufe with pleafure the effay on the poetry of the Eaftern nations[35], from which I have taken the liberty of tranfcribing the above paffages; and the Arabic fcholar, in a more elaborate work entitled Poefeos Afiaticæ Commentarii, will meet with inftruction conveyed in a clear, and elegantly fimple manner, which is far from common in Arabic criticifm. Both are the productions of a gentleman eminent in the literary world, whom the happy conjunction of a genius for poetry, a claffical tafte, and mafterly knowledge of the Oriental languages, qualified in a fingular manner for the tafk he impofed upon himfelf.

I faw a number of poetical manufcripts in the Eaft, but was not qualified to judge of them. The Moallakat are not uncommon[36]. I procured a copy without difficulty and fent it together with feveral other manufcripts from Aleppo to Holland, at the requeft of a friend of Mr. Schultens.

[35] By Mr. now Sir Wm. Jones.
[36] Note XXVII.

## CHAP. V.

### OF THE STATE OF PHYSIC, AT ALEPPO.

INTRODUCTION OF THE GREEK PHYSIC AMONG THE ARABS.—MEDICAL PRACTITIONERS.—ARABIAN WRITERS ON MEDICINE.—MODERN PRACTICE OF PHYSIC.—CHRONIC DISEASES.—EMPIRICS.—SURGERY.—OPERATION OF COUCHING THE CATARACT.—LITHOTOMY.—BLEEDING, CUPPING, SCARIFICATION.—REDUCTION OF FRACTURES AND DISLOCATIONS.



IT remains to give ſome account of Arabian phyſic: not as it lies buried in the neglected volumes of ancient writers, but as it ſurvives in the practice of the preſent profeſſors of the art, at Aleppo.

The fanatic zeal which diſgraced the early conqueſts of the Saracens, would probably in its attempt to extirpate all profane learning, have admitted a diſtinction favorable to medical books, could they have been eaſily ſeparated from thoſe reckoned philoſophical; but from the account tranſmitted of the deſtruction of the Alexandrian library, they ſeem to have periſhed indiſcriminately in the flames[1].

[1] Abu'l Furrage Hiſt. Dynaſt. p. 114. (Pocock Specim. p. 165.) Modern Univerſal Hiſt. i. p. 496 Eutych. Annal. ii. p. 316.

If ſo much time, as the accounts referred to, repreſent, was taken up in conſuming the manuſcripts, it is not improbable that Johannes Grammaticus, whoſe interceſſion with the Arab general, had unfortunately brought on the barbarous deciſion of the Khalif, found means of ſaving ſomething from the general conflagration. But the number of volumes contained in the royal library, cannot well be eſtimated from the multitude of Bagnios reported to have been in Alexandria; for paper alone could not have been the only fuel uſed in the Bagnio ſtoves, for ſix months, and it does not follow from what Abu'l Furrage ſays, that each of the four thouſand Bagnios had a ſhare in the diſtribution. CHAP. V.

M. Renaudot conſiders the whole ſtory as rather fabulous; and, after obſerving that the ancient Ptolomean library had periſhed in the firſt Alexandrian War, he mentions both the library in the Serapæum, and the Eccleſiaſtical library, ſeeming to think it uncertain which was meant by Abu'l Furrage[2].

It may however be remarked, that the only hiſtorian by whom the circumſtance is mentioned, calls it expreſſly the royal treaſury, or library; the one in the Serapæum is mentioned long after the deſtruction of the temple of Serapis, in the time of Theodoſius; and it is the general opinion of the learned, that the library of

[2] Hiſt. Patriarch. Alexand. p. 170. Gibbon's Decline and Fall of the Roman Empire, vol. v. p. 342.

BOOK III. the Serapæum was deſtroyed at this time by the Saracens[3].

The ſuppoſed deciſive proſcription pronounced by the Khalif Omar, may probably have operated alſo in the other Provinces; for it appears when learning afterwards grew into repute, that the Arabs were obliged to have recourſe for books, to places ſtill under the dominion of the Greeks; and one of the firſt Abbaſſide Khalifs was reproached by the Zealots of thoſe times, for having injured the Moſlem cauſe by the introduction of ſuperfluous erudition, and vain philoſophy[4].

The Greek phyſic was introduced among the Saracens, at the ſame time with the Greek philoſophy, and both generally were cultivated by the ſame perſons; hence moſt of the celebrated Arabian writers are almoſt equally diſtinguiſhed by their philoſophical as by their medical works. Indeed the word Hakeem[5], which at preſent is vulgarly uſed for a phyſician, was formerly in a more extenſive ſenſe employed to expreſs a philoſopher, or man of ſcience.

Medicine ſtill being regarded as a branch of philoſophy, the literati always pretend to ſome ſpeculative

[3] Modern Univerſal Hiſt. v. i. p. 497.

[4] "Fieri non poſſe quin Deus certas de Al. Mamone (Chalifa) pœnas "ſumeret, quod Scientiis Philoſophicis introductis, Mohammedanorum "pietatem interpellaverit." Auctor Arab. apud. Pocock Specimen, p. 166.

[5] حاكيم

know-

knowledge of it; yet however the art may be held in efteem, it is very feldom practifed by the Turks themfelves: in confequence of which the field is left open to the native Chriftians and Jews. 

The actual practitioners in phyfic are the only medical profeffors, and teach the art to their fons or pupils, more in the way of example than precept. The mafter rarely defcending to a formal explanation, leaves it to the ftudent to difcover the rationale of the practice as well as he can: hence the pupil's progrefs depends chiefly on his own natural fagacity, and affiduous obfervation, unaffifted by the mafter, or any well conducted choice of books.

It is requifite, in order to exercife the profeffion of phyfic within the city, to have a licenfe from the Hakeem Bafhi, an office commonly beftowed on an Effendee of fome eminence, who, being himfelf no competent judge of the merits of the candidate, is under the neceffity of trufting to one of the faculty, whom he appoints to act as examiner, or (which is far from uncommon) he grants his licenfe upon receipt of his fee, without the ceremony of previous examination. It is not therefore to be wondered at, that the moft ignorant pretenders fhould fometimes be qualified at the expenfe of a few Zechins; and that, though the licenfe may be recalled upon complaint of mal practice, the regulation ferves lefs in reality to fecure the publick health, than to furnifh the Hakeem Bafhi with plaufible pretexts for extortion.

The

BOOK III.

The works of the principal Greek phyſicians, were tranſlated under the patronage of the Abbaſſide Khalifs, in that period ſo honorable to Arabic literature, between the middle of the eighth and middle of the ninth centuries: and were in the ſequel commented upon, abridged, or, under various ſhapes, transfuſed into the voluminous compilations of a multitude of authors who wrote in Arabic. Among tranſlations from the Greek, extant at Aleppo, were parts of the works of Hippocrates, Galen, Dioſcorides, Oribaſius, Ætius, and Paulus Ægineta. Detached tracts of the two firſt are very common; but of the others none are met with entire, extracts only from their works, being found in the Arab ſyſtematic writers.

Some of the philoſophical and medical works of the Greeks, had been tranſlated into Syriac by Sergius, and others, long before the eighth century. M. Renaudot adopts an opinion (in which he has been implicitly followed by Dr. Friend in his hiſtory of phyſic[6]) that moſt of the firſt verſions of the Greek authors into Arabic, were made from the Syriac copies, not from the Greek originals, and conſequently were tranſlations of tranſlations: from which, joined with other circumſtances, he infers that the Arabic verſions, imperfect as they are, and poorly executed, can be of no utility in elucidating obſcure paſſages in the Greek writers. Other learned

[6] Vol. ii. p. 8. and 19.

men

men differ from him in this point, and with great appearance of reaſon, vindicate the injured reputation of the Arabic tranſlations[7].

The Hippocratic Phyſic, according to ſome of the Oriental writers, had been introduced into Perſia, (or perhaps revived) in the time of the Emperor Aurelian, about the year 272, by certain phyſicians in the ſuite of the Emperor's daughter, who was married to Sapor king of Perſia[8].

Of their own medical writers, beſides thoſe generally known, they have many others whoſe works have never been tranſlated, and of which ſome remain buried in the European libraries. Among the firſt may be reckoned Meſue, Haly Abbas, Avicenna, Albucaſis, and Ebn Radwan, called by the Latins Haly Rodohan. Among the latter may be enumerated Honain, Ebn Beitar, Ebn Radwan, before mentioned, Ebn Al Naphis, and a numerous tribe of commentators upon Rhazis, and Avicenna.

Under the general title of Arabian authors, are comprehended all who wrote in the Arabic language, whatever their native country might be; for Rhazis, Avicenna, and many others, were only in this ſenſe Arabs. Such of them as have been tranſlated into Latin, are generally known in Europe, but I have nevertheleſs thought it

[7] Note XXVIII.
[8] Note XXIX.

might

BOOK. III. might not be impertinent in the appendix, to collect them together in one view, subjoining at the same time, a few miscellaneous remarks[9].

On the merit of their works I do not presume to offer any opinion, not being sufficiently conversant in them to say much from my own knowledge. Dr. Friend was at considerable pains to examine several of them, through the medium of barbarous translations; and where he delivers his own sentiments, speaks of them with candour and liberality[10]. But perhaps the following passage may be ascribed rather to Renaudot than to him, which I am inclined to think, from what the Doctor says afterwards, founded upon his own inquiry. "I believe one may "venture to affirm, that the Arabian learning, however "magnified by their own nation, and by some European "moderns, was entirely derived from the Greeks: and "this race of men was so far from making great im- "provements in any science, that whatever they trans- "lated orimitated they made worse[11]." In another place however, he observes "though for the most part they "are little better than copiers of the Greek, yet we "must be so just to them as to say that we are indebted "to them for some improvements in physic[10]." Could Friend have read the Arab authors in their own language, or if he had had more leisure to bestow on perusing

[9] Note XXX.

[10] History of Physic, vol. ii. p. 30.

[11] Ibid p. 19.

[12] Ibid p. 204.

them,

them, he probably would have been lefs difpofed to join in Renaudot's harfh cenfure.



If the modern Aleppeen practitioners therefore are illiterate, it is not to be afcribed to the want of books. But as already obferved, they purfue no regular courfe of ftudy; their reading at beft is defultory, and few of them are tolerably verfed in the canon of Avicenna, though manufcripts of that work are far from being fcarce at Aleppo, and the printed Roman editions are very common. The books moft read are modern abridgements of ancient authors, or collections made from various writers, either jumbled promifcuoufly together, or arranged in tables, or fubdivifions, agreeably to the fancy of the compiler. A book of this kind defcends by inheritance in the family, and being fometimes enriched with choice recipies, or fecrets, it is carefully preferved till the failure of male heirs brings it into publick circulation.

It is not furprizing that fuch ill directed reading, fhould produce a fuperficial kind of knowledge, which in phyfic, as in other branches of learning, is ufually attended by pedantic affectation, arrogance, and obftinacy. Tenacious of early prejudices, the ftudents fhut up the inlets of knowledge; their practife in the fequel, however extenfive, tends little to the improvement of the art; becaufe their ingenuity, inftead of producing new or ufeful practical hints, is mifemployed in reconciling their obfervations to the exploded theories they have

 hap-

BOOK III. happened to imbibe: and, as they beftow little attention on the ftudy of hiftory and chronology, they are very ill qualified to exercife critical fkill in the felection of authorities, to which they pay implicit fubmiffion. This laft circumftance, with the common Oriental practice of loading the margin with notes or remarks, renders the medical manufcripts in a peculiar degree liable to corruption; for, befides that lefs care is taken in comparing them, than in books of Divinity, it more frequently happens that the ignorance of the Scribe, by transferring foreign paffages into the text, fubjects the original author to the reproach of Anachronifms, repetitions, and contradictions, of which he never was guilty.

The practitioners of phyfic, at Aleppo, are numerous. The belief in predeftination (as before remarked*) not preventing the Mohammedans when fick from applying for medical affiftance, their doctors are well received by the Grandees, and generally refpected by the populace. Thofe of eminence in their profeffion do not practife furgery; but all prepare the medicines for their own patients, and keep fhops at their houfe, or in fome more convenient fituation, to which the fick, or their attendants, repair at certain eftablifhed hours. Numbers alfo refort thither not for medicines, but merely for advice, which is difpenfed gratis to all comers; and as people

* Vol. i. page 235.

of

of faſhion, in ſlight indiſpoſitions, call in for the ſame purpoſe, the well frequented ſhops are often filled by a crowd of various ranks. The men are received in one room, and the women in another adjoining, ſeparated by a latticed partition.

Profound ſkill in the pulſe being profeſſed by all the doctors, the firſt thing in examining the ſick, is to feel the pulſe, with much affected attention, as if from that alone the diſtemper could be detected. They afterwards proceed to aſk queſtions, but ſo artfully as to obtain the information they want, and at the ſame time leave the patient in the perſuaſion that they had divined all before aſking. They pretend alſo from the pulſe, to diſtinguiſh pregnancy, nay even the ſex of the Fætus in the womb: a trick of empiriciſm of much more pernicious tendency than the former; as it often leads to the deſtruction of the child, by exhibiting rough deobſtruent remedies, adapted to female obſtructions, and at other times, by an oppoſite miſtake, women labouring under real diſeaſe are confidently amuſed with hopes of pregnancy, till their neglected complaints become deſperate.

Their practice may in general be ſaid to conſiſt in ſpecious trifling. They enforce a ſcrupulous obſervance of all the minutiæ of regimen, they harangue in technical terms, and temporize ingeniouſly with the prejudices of the patient, and the female attendants. In acute diſtempers, they ſeldom venture to adminiſter any medicine of powerful operation; they purſue no main curative in-

BOOK III. tention with ſteadineſs, but ſuffer the opportunity to paſs, and conſume the time in wavering, inconſiſtent attempts, to palliate intervening ſymptoms of little conſequence. As long as matters carry a favourable appearance, the doctor gives cloſe attendance, and is prodigal of his medicines: but the moment impending danger is perceived, he cautiouſly provides for his own reputation; he no longer adminiſters internal medicines of his own preparing, but preſcribes ſome ſafe domeſtic remedy, or perhaps ſends an ointment to be applied to the region of the liver; he ſlackens his attendance, and ſometimes, abſtains from viſiting altogether. In this dilemma others are called in, who uſually condemn all that had been done before, make ſome frivolous alterations in the patient's regimen, give great hopes of recovery, and with a promiſe, (very conſolatory to the women) to return early next morning, leave the patient to expire in the night.

As the death of the patient is often, by the women, aſcribed to the remedy which happened to have been laſt adminiſtered, the extraordinary precaution of the doctors is eaſily accounted for; but the reaſon is not ſo obvious why they ſhould not endeavour to get credit for their ſagacity, by communicating to the relations, the apprehenſion of approaching danger, when clearly perceived. Eſtabliſhed cuſtom has however determined otherwiſe. Many curious reaſons, derived from the influence of the mind over the vital functions, are given why

why the patient ſhould never be informed of his danger: but theſe do not hold with reſpect to the relations, who are in like manner deceived with aſſurances of recovery, at the very inſtant the doctor has determined in his own mind, to return no more. To theſe indeed, though people of ſenſe do not always lend implicit faith, they indolently encourage the deceit, and are diſpleaſed with the doctor who ventures to alarm their fears by unwelcome truth. CHAP. IV.

An European, before he has eſtabliſhed ſuch a footing in the country, as leaves him at liberty to purſue his own mode, finds himſelf often embaraſſed by a cuſtom ſo generally adopted by the faculty. I ſeldom dared to riſk plain truth to the patient himſelf, in caſes of danger, but never concealed it from ſome of the relations. My diſmiſſion was ſometimes the conſequence, the hint being conſtrued into a deciſive opinion of the caſe being deſperate. Declining to give medicine admits of the ſame conſtruction, ſo that it was often found expedient for the peace of thoſe concerned, to preſcribe where no medicine was required, as well as where there were no hopes of its being of ſervice.

In acute diſeaſes, they bleed at the beginning, and ſometimes, very imprudently, repeat the operation in the advanced ſtages of putrid fevers. Emetics are little in uſe, but in caſe of Nauſea, vomiting is excited by large doſes of ſimple oxymel. Purgatives are rarely given till after

BOOK III. after the crifis, the body being kept open by glyfters. The reft of the treatment chiefly confifts in abftinence from animal food, and in plentiful dilution. In the way of internal medicines they exhibit nitre in very fmall dofes; abforbents; cordials compofed of fimple diftilled waters, aloes wood, fandal wood, mufk, and fubacid firups; and about the time of the crifis, a few grains of oriental Bezoar are adminiftered with the utmoft caution, it being confidered as one of the moft powerful medicines in nature.

The diet of the fick confifts of a variety of difhes prepared from barley, rice, and the pulfe called mafh, mixed with cooling herbs, or the juice of fubacid fruits; fome of the fummer fruits, particularly water melon, and pomegranates, are alfo admitted. Ice is approved of by fome, though highly condemned by others, but all agree in recommending the liberal ufe of barley water, and, by way of variety, plain water, or Raib, which is Leban diluted with water*.

The chambers of the fick are kept well aired, but never darkened. In the hot feafon, it is a common practice to fet a broad fhallow veffel, filled with cold water, clofe to the bed-fide. Into which throwing a number of frefh-gathered cucumbers, the patient is invited to plunge his arms, or to grafp a cucumber in each hand, till the fruit becomes hot, when it is changed for a frefh one.

* Vol. i. page 118.

By

By dabbling in the water, and frequently changing the cucumbers, it is believed that the feverish heat is attracted from the liver and the other viscera. In certain cases, the bed is strewed with fresh leaves of the common willow, covered only with the under sheet; cooling embrocations are applied to the temples; cataplasms, or linaments of various kinds to the hypochondriac region; and the feet and hands are stained with Henna. In cases of coma, or delirium, the head is covered with a sheep's cawl warm from the carcase, and sinapisms are applied to the soles of the feet: but blisters, being regarded as too violent a remedy, are seldom or never used. CHAP. V.

How far this method of treatment, which excludes all rougher medicines, may be supposed, in conjunction with other causes, to contribute to the remarkable regularity in the periods and crisis of diseases in that country, may deserve consideration: it is sufficient at present to remark, that in ordinary fevers of the continual kind, the medical practice seemed well adapted to the climate, to the manner of living, and natural constitution of the natives. Where more active medicines were employed, the disease neither appeared to be shortned, nor in the event, was success more constant. But the case was widely different, with respect to the vernal, as well as autumnal Tertians; to other epidemical fevers allied to the tribe of intermittents; and fevers of the bilious, putrid kind. The early and liberal use of the Peruvian bark, brisker evacuations at the beginning, and more ac-

tive

BOOK III. tive antiſeptic medicines in the advanced ſtages of the diſeaſe, had manifeſtly the advantage over the ordinary method of the country, under which, intermittents being allowed to run out to a moſt tedious length, were very often ſucceeded by obſtructions in the viſcera; while the other fevers more frequently proved fatal.

Every ſickly ſeaſon at Aleppo, in an extenſive practice, affords ample opportunity of making the compariſon; for beſides the European phyſicians own patients whom he attends throughout, and treats in his own method, he is often called occaſionally to viſit patients who are under the care of the native doctors, and has opportunities of remarking the effects of blood-letting, in late ſtages of the diſeaſe, when no European would adviſe the operation. It is often in vain that he oppoſes it; nor is it uncommon to find himſelf, amid inveterate prejudices, conſtrained to remain an inactive ſpectator of the conduct of nature, from the beginning till the termination of the fever.

But though comparatively a greater proportion of the ſick recovered in putrid fevers, yet the diſeaſe, however treated at the beginning, purſued with little variation its uſual progreſs, and terminated nearly at the ſame critical period. The method of cure preferred to that adopted by the natives, was ſafer, though not more expeditious; and the conſtancy of nature in her operations, was leſs affected by the officious interpoſition of art, well or ill conducted, than might have been expected.

What

What the ingenious Mr. Cleghorn ſays of Tertian fevers, in Minorca, we found to be extremely correct, and equally applicable to the fevers in Syria. "The "longer I was converſant among the ſick, the more I "was ſurpriſed at the conſtancy of nature in the pro-"duction and progreſs of Tertian fevers; their periods "being perfectly ſimilar in the Spaniards and in the "Engliſh; and ſometimes not very different in him who "lies upon the bare ground, deſtitute of aſſiſtance, and "thoſe who are treated in the moſt judicious methods "under every advantage of fortune: and frequently "neither the patient's intemperance, nor unſkilful ma-"nagement, can alter their ſtated courſe, and prevent "their terminating in recovery. So much are thoſe miſ-"taken, who imagine that the bent of nature in acute "diſeaſes can be altered or controuled by every trifling "accident or inſignificant preſcription[13]." CHAP. V.

In chronic diſeaſes, where conſequences are more remote, the medical practitioners are leſs timorous; and when once they have given a name to the diſeaſe, turning to the correſpondent title in their books, they proceed according to art, with tolerable ſteadineſs: unleſs when interrupted by ſome adventitious ſymptom, which though unimportant, obliges them to ſuſpend every other conſideration till it be palliated or removed. Compliance

[13] Obſerv. on the Epid. Diſ. of Minorca. p. 149.

in this refpect with the impatience of the fick, is in a manner unavoidable; for they are much difpofed to change doctors, and, in continued illnefs, to try fecretly the fkill of every new pretender. The doctors employ much artful addrefs to prevent this; but in the meanwhile, the principal difeafe is neglected, and the time is permitted to elapfe without doing any thing material. A conceffion of more trivial confequence is that of varying the form of the medicine, it being difficult to perfuade the patient to perfift for any length of time, in the ufe of the fame remedy, unlefs he has experienced very fenfible benefit from it.

Their fuccefs in chronic difeafes, as far as they admit of cure, (for all are indifcriminately attempted) depends on their not miftaking one for another; the method of treatment varying little in effentials, from what has been tranfmitted by the Greek phyficians. Miftakes in this point feldom happen in fimple difeafes of that clafs, but are very common in thofe of a complicated nature. They decide confidently, and having once declared an opinion, they pay very little attention to circumftances which might induce them to alter, or retract it.

It naturally furprifes an European, to obferve in what a peremptory tone they decide on the feat of the difeafe, in Anomalous complaints, efpecially in vifceral obftructions; notwithftanding that the practice of opening bodies after death, is not permitted, and none of them ever faw the parts of which they talk fo familiarly.

It is not the heat of the climate, or the pollution incurred, by touching a corpſe, which are the only objections to diſſection. Both Turks and Chriſtians are deterred by conſiderations of another kind. CHAP. V.

When Ragab Baſhaw (whoſe manner of thinking in moſt matters were uncommonly liberal) reſided at Aleppo, he offered to give me a written permiſſion to open any ſubject who had died, of what I conſidered as an extraordinary diſorder. I was diſcouraged however from accepting the offer; for though nothing was to be apprehended while the Baſhaw remained in the government, the family of the deceaſed might, after his departure, have been involved in trouble: there not being wanting perſons capable of bringing malicious accuſations of murder, and of producing the mangled body in evidence againſt the near relations. It was eaſy to have found legal means of ſecuring myſelf, though not of ſecuring others from vexatious conſequences: the affair therefore was dropped.

I remember an inſtance of an old Chriſtian oculiſt, who happened to labour under a diſorder which rendered it neceſſary, a ſhort time before he died, to have part of the prepuce cut off. After the poor man's death, an Avaniſt found means of haraſſing the relations at the Mahkamy, under a pretence, notoriouſly falſe, that the deceaſed had renounced his faith, and been legally circumciſed.

BOOK. III.

Their knowledge of anatomy is acquired by reading, not from diffection, and both anatomy and phyfiology remain precifely in the ftate in which they were tranfmitted by Galen. So far from improving either, few of the Doctors are tolerably acquainted with what is contained on thefe fubjects in their own books: but a ready invention admirably fupplies the defect; they change the fite of the vifcera, vary the diftribution of nerves and blood veffels, at pleafure, and, when neceffary to their demonftration, can even create new bones, unknown in the European fkeleton. On all thefe topics they harangue plaufibly, in a torrent of excellent terms, and with the happieft affurance, introduce the names of Hippocrates, Galen, or Avicenna, in fupport of the moft ridiculous and abfurd opinions.

Their ignorance of the circulation of the blood, leaves them quietly in poffeffion of the ancient doctrines, which were held facred, before that important difcovery. Among others, is that of revulfion, which leads them in bleeding, to be fcrupuloufly exact in the preference of particular veins. They remain equally unacquainted with other modern difcoveries in phyfic, and, except the little they may have learnt from the Franks fettled in their country, know nothing of the ufe of mercury, ipecacuanha, the peruvian bark, or the preparations of antimony. But while this want of literary correfpondence with other countries, has deprived them of information in many ufeful improvements, it has at the fame time

time ſaved them the fruitleſs labour of wading through the ingenious and exploded theories, which ſince the reſtoration of learning, have ariſen ſucceſſively in Europe. CHAP. V.

They have a copious Materia Medica, and their books contain a large collection of compound remedies; though their practice is in general confined to a few officinal preparations. Their Preſcriptions always conſiſt of a farrago of ingredients, the merit of a preſcription, being uſually rated from the number crouded into the paper. The precious Stones, Pearls, Bezoar, and leaf Gold, are in high eſteem. The principal cordials are the confections of Alkermes, and Hyacinth. The Theriac prepared at Venice, maintains the chief place among the antidotes, of which they keep a variety in their ſhops. The few chymical preparations which are in uſe, are brought from Conſtantinople, or other places; the Aleppo pharmacy being chiefly confined to the diſtillation of ſimple waters, and the preparation of ſirops, conſerves, and decoctions; for ſpirituous waters, tinctures, or elixirs, are proſcribed by the law of Mohammed[14].

To Forſkal's Deſcription of Eaſtern animals, is joined the Cairo Materia Medica, which is much the ſame with

[14] An account of the Arab materia medica and pharmacy, may be found in Meſue de Re Medica, and Avicenna Canon. Lib. v.

that

BOOK III. that of Aleppo, though rather more copious, but the Arabic trivial names are in many inſtances different from thoſe in uſe in Syria. The chymical preparations, the bark, the woods, &c. have been introduced there by the Venetians; but the cuſtom at Cairo is different from that of Aleppo. At Cairo, the phyſician writes, and his preſcriptions are made up by apothecaries, ſome of whom being Franks, their ſhops are probably better furniſhed than thoſe of the natives. The Attars at Aleppo are Grocers as well as Druggiſts, and deal in a great variety of articles. It is a proverbial ſaying, that every thing is to be found at the Attar's ſhop, ſave forced love[15].

The deſcription now given of the practice and practitioners of phyſic at Aleppo, is not to be underſtood as without any exception. Individuals are always to be found not only more learned, but in their practice ſagacious, active, and rational; and who, allowing for the diſadvantages under which they labour, are entitled to merit in their poſſeſſion.

There are others of an eccentric genius, who ſometimes appear, and, ſtriking out of the ordinary tract, diſtinguiſh themſelves by a bolder mode of practice. Such commonly affect ſome ſingularity in their dreſs and manners, and, while they indulge the ſick in certain

[15] Kûl ſhé ànd al Attar illa Hubny bil ruſb.

things

things univerſally proſcribed by their colleagues, are fantaſtically rigid in other points of regimen. They aſſume a confident air of authority in giving their directions, and upon the ſmalleſt contradiction, or deviation from rules they abandon the Patient, without the leaſt regard to his rank or ſituation. It is ſurpriſing to ſee the implicit ſubmiſſion paid to a Genius of this ſort, by perſons accuſtomed to diſtant reſpect, compliance, and adulation. The doctor rarely endeavours, in the uſual manner to prevail, by entering into a diſcuſſion of the nature of the diſeaſe, and ſhowing the neceſſity of ſubmiſſion: his opinions are oracular, and his advice is delivered with an air ſo frigidly indifferent whether it be followed or not, that the Patient aware of the conſequences of diſobedience, ſubmits quietly to ſuch conditions as the ſofter eloquence of the faculty could never have obtained.

A doctor of this character, well known to my brother, died about the time of my arrival at Aleppo, and left behind him the reputation of having practiſed with a ſucceſs almoſt miraculous. His ſayings were quoted as indiſputable aphoriſms, and it was conſidered as a ſufficient medical qualification, to have been even for a ſhort time, a diſciple of Eben Joſeph al Kebeer[16].

[16] The ſon of Joſeph, the Great.

Surgery

BOOK III.

Surgery is lefs cultivated than phyfic, and the operative part, in cafes attended with rifk of life, lies under fo many difcouragements that it is no wonder it fhould be fo much neglected. The natives, from an idle notion, not difcouraged by the faculty, that a fteel inftrument imparts fomething noxious to the fore, fubmit with great reluctance to the fimple incifion of a common abfcefs, fo that tumors, being left to open of themfelves, are liable to all the confequences of fmall apertures, and the ufe of tents. Peftilential buboes are feldom opened by incifion.

The application of the trepan, of the bubonfcele amputations, and other capital operations, are never ventured, nor are the furgeons, had they refolution to operate, provided with proper inftruments, In cafes of gangrened limbs, the bufinefs is commonly committed to nature; the gangrened parts are left to feparate of themfelves, and drop off; and it is not till after the patience of all is worn out, that the furgeon at length perhaps ventures to faw the bare bone, which had long deformed the ftump, and impeded the cure.

Such extreme caution in the ufe of the knife arifes partly from the dread of a fupervening hemorrhage, and partly from the chance of being involved in a profecution at law; for it is not uncommon among the lower people, by way of evading payment, to carry a complaint to the Mahkamy of their having loft a limb, or fuffered other irreparable injury, through the unfkilful manage-

management of the ſurgeon; and, notwithſtanding the defendant has no doubt of being acquitted of the charge, the ſuit is attended with ſo much expenſe, that he ſometimes finds it to be more his intereſt to avoid it by a compromiſe with his patient in accepting half pay; or perhaps by renouncing all demands on account of his labour and attendance[17]. CHAP. IV.

In order to obviate ſuch vexatious conſequences, it is cuſtomary for the more prudent practitioners, previouſly to undertaking any dangerous caſe, to have recourſe to the Mahkamy for a legal teſtimonial, (Hugget) which enſures a certain ſum for their attendance, proportionate to the ſucceſs of the cure, and ſecures them from litigious perſecution afterwards, whatever may be the event. Under this ſanction, they venture the extirpation of wens, and ſchirrous tumors; and ſometimes lithotomy, as well as couching the cataract.

[17] It is not certain whether Surgery in ancient times lay under ſimilar diſadvantages, but the caution in undertaking difficult caſes, recommended ſo ſtrongly by Albucaſis from prudential motives, is remarkable. "In omni loco ſequentis libri, digito quaſi monſtravi operationem quæ timorem et periculum comites habeat. Oportet vos, vobis caventes, talem fugere et evitare. Evitate, inquam, ne occaſionem habeant nebulones (الجاهل) vos culpandi et calumniandi. At morbos periculi plenos et ſanatu difficiles omittite. Albucaſis (de Chirurg. p. 7.) Vos ergo præmoneo et jubeo, ne ſuſcipiatis earum aliquem, in quo quid ſit vobis dubium et obſcurum. Ibid.

The word جاهل rendered nebulo by Mr. Channing, often means gnorant, and ſeems to ſtand in that ſenſe in the above paſſage.

But few of the town Surgeons attempt these two last operations; leaving them, like the more hazardous of the others, to itinerant practitioners of more courage.

In regard to lithotomy, they cut on the gripe, and with tolerable success in children; but very few adult subjects survive the operation. Indeed, few adults consent to run the hazard, till worn with pain, and reduced to an ill habit of body. Another circumstance appears likewise unfavorable to them, by bringing on an inflammable disposition in the bladder. For sometime previously to the operation, the patient is carried daily to the Bagnio, in order that the parts may be relaxed, and he is often obliged to suffer excruciating pain from the pressure, and frictions on the pubes and perinæum, made with a view to bring the stone into a proper situation. Their apparatus consists of a razor, a kind of scoop, and an ill fashioned forceps; but the forceps is only used when the stone cannot be extracted with the fingers. The modern catheter, and the gorget, are unknown.

The risk and inconveniences attending the practice of Surgery, have probably led the Christian and Jewish natives to give the preference to physic, consigning manual operations to the Mohammedans; who, though not absolutely exempt from Avanias, are less subject to the overbearing insolence of the Moslems, more especially of the soldiery, and of others most liable to such casualties as fall under the province of surgery.

Though

Though the phyſicians relinquiſh operations, with the treatment of tumors and ulcers, to the profeſſed ſurgeons, all of them occaſionally condeſcend to bleed particular patients: the reſt are bled by the ſurgeons and barbers, both of whom profeſs Veneſection[18], Cupping[19], and ſcarification[20]. This laſt operation conſiſts in making a few ſuperficial inciſions on the lobe of the ear, or on the calves of the legs, and is univerſally practiſed on children, who are ſeldom bled earlier than the age of ſeven or eight. The quantity of blood taken away in this manner being very inconſiderable the aid of leeches is ſometimes called in, but the lancet is not admitted, and bleeding at the jugular vein is by the good women reckoned infallibly mortal. The Tiſhreet is alſo practiſed in adults, but then the inciſions in the calves are made deeper, and above an inch and a half in length; and cupping glaſſes are ſometimes applied over them. The operation is performed with a razor.

[18] Fſadey فصاده.

[19] Hidjamey حجامه. حجامه هوا. حجامه دم.

Cupping with, and without, ſcarification, is a practice in high eſteem. Glaſſes are commonly uſed which are fixed by means of a little flaming cotton, though ſometimes the ſkin is raiſed by ſuction through a horn. The various parts to which cupping glaſſes are applied are mentioned by Albucaſis (de Chirurg. p. 491) and the preſent practice remains nearly the ſame.

[20] Tiſhreet. تشريط

BOOK III.

The lancets commonly ufed in bleeding are European, of a very inferior fort; but the bleeders in general, who are unaware of danger, are tolerably dexterous, and bad accidents arifing from the operation, are providentially very rare. Unacquainted with the danger of the operation, they perform without the leaft apprehenfion of touching an artery, or a tendon; and will fometimes, though the other veins lie fair, open the bafilic, when the pulfation of the fubjacent artery is almoft vifible to the eye. Notwithftanding which, I had not occafion, in the courfe of twenty years, to fee more than four or five inftances of aneurifm produced by the lancet. But it may be remarked that the veins of the arm for the moft part are confpicuous, and an artery, though contiguous to the vein, may often efcape unhurt, from the bluntnefs of the inftrument. Accidents from puncture of the aponeurofis, are much more common[21].

The reduction of diflocations and fractures, is lefs

[21] This rafhnefs in bleeding is owing entirely to the illiteratenefs of the common operators, for the Arab writers are very explicit in their directions for bleeding, and in pointing out the danger of wounding the artery, or the tendon of the arm. Albucafis is more full on the fubject of venefection than even Oribafius, or Paulus Ægineta, from whom he has borrowed; and Avicenna, whofe Canon is more common at Aleppo than Albucafis's furgery, fays, "Bafilica quoque magni eft timoris propterea quod arteria cadit fub eâ."

Albucafis (de Chirurg. p. 473.) Avicenna. (Vol. i. p. 221. Edit. Araba. p. 155.)

practifed

practifed by the furgeons, than by perfons who make a diftinct profeffion of it, and who very often are felf graduated old women. The various plafters and ointments applied in moft of thefe cafes, ferve only to inflame the fkin under the fplints and bandages; while fad miftakes in other refpects, are frequently committed from want of knowledge in anatomy. CHAP. V.

The Europeans who profefs phyfic at Aleppo, are for the moft part natives of France, or Italy, and, as far as local prejudices will admit, purfue the national mode of practice of their refpective countries: thofe who have been fome time eftablifhed, and have acquired the language, find fufficient employment among the natives of all ranks, and, with proper addrefs, are almoft certain of being favorably received by the Grandees. But all, in fome degree, lie under an imputation of employing medicines of violent operation, and are unjuftly fufpected of adminiftering fuch remedies, in critical circumftances, as muft inevitably, fhould they fail to cure, kill the patient. This vulgar prejudice, which probably was encouraged by fome who had an intereft in its being propagated, though lefs prevalent now than in former times, has ftill influence, and added to the expenfe of an European's attendance, frequently prevents application being made till the patient, reduced to extremity, is given up by his former doctors.

The Englifh Phyficians in particular are fuppofed to ufe violent remedies; my late brother was perhaps the firft

BOOK III. first, who engaged in an extensive practice among the Turks; his predecessors, at least for a long while before, having seldom been at the trouble of learning the languages, or taking much pains to conciliate popularity, by an affable compliance with the customs and manners of the country. He at first had many difficulties to encounter, many prejudices to overcome; but he luckily succeeded, and thus left a clearer path for those who might succeed him.

From any thing that remains, little is known of the medical gentlemen of other nations who may have resided at Aleppo, in the last century; but it is very probable that while the Venetian establishments flourished in Syria, and the works of the Arab medical writers were in more credit, in the European universities, some ingenious men of the profession must have practised in that country, whose observations might perhaps have thrown as much light upon its natural and medical history, as those of Prosper Alpinus have done on that of Egypt. Honorable mention is made by Alpinus, of Joannes Jacobus Mannus, who had practised seven years at Cairo with great success, and was called to Aleppo, by the Venetian Consul, about the year 1581. How long he resided there does not appear; but on the road thence to Constantinople, he was murdered by the Janizary who escorted him. His death, according to Alpinus, was a great loss to Arabic literature; as he was master of the language, and had written

written a learned commentary on the ſecond Book of Avicenna. It was his intention alſo to have corrected the whole of Avicenna's works, of which the tranſlations are confeſſedly very erroneous.

Mannus ſucceeded Joannes Thomas Minadous, who had reſided at Aleppo ſeveral years, and was afterwards a celebrated profeſſor at Padua. He died in 1615 and left ſeveral medical works [22]. His ſignature is affixed to the honorary Diploma preſented by the univerſity of Padua to our celebrated Harvey.

From the foregoing ſketch it will ſufficiently appear, that phyſic (as well as other ſciences) is at a very low ebb in Syria, and that in the preſent circumſtances of that country, there is little proſpect, of thoſe who profeſs it being rouſed from indolence by due encouragement, or excited to attempt improvements by a liberal ſpirit of emulation.

[22] Proſper Alpinus (Hiſt. Natural. Egypt.) Mangetus, (Bibliotheca Scriptorum Medicor.)

THE

# NATURAL HISTORY OF ALEPPO.

## BOOK IV.

## OF QUADRUPEDS, BIRDS, FISHES, AND INSECTS: AND OF THE PLANTS GROWING IN THE ENVIRONS OF THE CITY.

### CHAP. I.

### OF QUADRUPEDS.

THE OX—BUFFALO—SHEEP—GOAT—WILD BOAR—GAZELLE—HARE—RABBIT—PORCUPINE—HEDGE HOG—JERBUA—CAMEL—ASS—HORSE—DOG—CAT—RAT—MOUSE—FIELD MICE—HAMSTER—MOLE—BAT—POLECAT—JACKAL—FOX—WOLF—SHEEB—HYÆNA—LYNX—BLACK-EARED CAT—PANTHER—LION—BEAR, &c.

THE view with which this work was originally undertaken, ſuggeſts the propriety of beginning the account of animals, with ſuch as in Syria are of moſt general ſervice to man. CHAP. I.

BOOK IV.

There are two varieties of the Cow[1]. One of a large fize, with a thin belly and long flender legs, like the figures of that animal often feen on antique Intaglios; the other is in bulk confiderably fmaller; the hams in both are fhort. There are but few black cattle to be feen near the city, and they ferve chiefly for the plough and the water wheel; for the Turks and Jews feldom or ever eat beef, and it is only of late that it has been introduced among the native Chriftians: what is killed is principally for the tables of the Franks. The beef in quality is tolerably good at all feafons, but in higheft perfection at the end of harveft. Veal[2] is feldom brought to market, and is much inferior in quality to the beef.

The few Buffaloes[3], found in the vicinity of Aleppo, are kept chiefly on account of their milk; their flefh

[1] Al Bukre البقر, al Thaur الثور. Bos Taurus Linn. Syft. Nat. p. 98. Bukre in Arabic is the generical name; Thaur, is applied only to the bull. The etymology of the Arabic names may be found in Damiri, as cited by Bochart, in whofe laborious work are alfo contained many curious circumftances, collected from ancient writers, relative to the Natural Hiftory of animals. See Note XXXI.

[2] Adgel عجل

[3] Jamoos جاموس. Bos Bubalus. Linn. S. N. p. 99. Buffon (Hift. Nat. iv. 437. Tab. xiv.)

Buffon is of opinion that this animal is improperly named Bubalus by modern writers, and that Aldrovandus was in the right in calling it Buffalus. See Note XXXII.

though



though not ill tafted being feldom eaten[4]. It is a very common animal in many of the marfhy parts of Syria: at Scanderoon there are large droves which are occafionally flaughtered for the ufe of the Englifh fhips, but the milk, which they yield in great abundance is the moft material article to the Kurdeens. CHAP. I.

Of fheep[5], two varieties are found at Aleppo. The firft called the Bidoween fheep, differs little in appearance from the large breed in Britain, except that the tail is fomewhat longer and thicker. The fecond is much more common, and on account of the extraordinary bulk of it's tail has been remarked by all the Eaftern travellers[6]. The Carcafe of one of thefe fheep without including the head, feet, entrails, and fkin, weighs from fifty to fixty pounds, of which the tail makes up fifteen pounds; but fome of the largeft breed, that have been fattened with care, will fometimes weigh one hundred and fifty pounds, the tail alone compofing one third of the whole weight[7]. This broad flattifh tail

[4] Profper Alpinus remarks that the flefh of the Buffaloes in Egypt, is pleafant to the tafte and eafy of digeftion; and that the Tongues falted are fent to Venice. (Hift. Ægypti naturalis, Pars prima, p. 228)

[5] Runnam الغنم. Ovis Aries Linn. S. N. p. 97.

[6] Ovis Arabica platyura Linn. S. N. p. 97.

[7] Leo Africanus afferts that he faw at Afiot in Egypt, a fheep's tail weighing eighty pounds. (Africæ Defcript. p. 293.) Symon Simion in his Itinerary talks of the fheep's tails in Egypt weighing feventy pounds. (Itineraria,

BOOK IV. tail is moſtly covered with long wool, and becoming very ſmall at the extremity, it turns up in the manner repreſented in the figure[8]. It is entirely compoſed of a ſubſtance between marrow and fat, ſerving very often in the kitchen inſtead of butter, and cut into ſmall pieces, makes an ingredient in various diſhes: when the animal is young, it is little inferior to the beſt marrow.

The ſkin taken from the under part of the tail, is uſed by the natives as a remedy for ſprains, and painful ſwellings of the joints. It is applied freſh to the part, and allowed to remain till it becomes abominably fetid, which it commonly does in leſs than twenty-four hours. The ſame remedy is often alſo applied to the head and abdomen in fevers, with a view to remove internal obſtructions: but in ſuch caſes, growing putrid

neraria, Cantab. 1778. p. 39.) But theſe enormous tails were produced by pampering the animal with bran and barley; the tails of others, fed in the uſual way, were from ten to twenty pound weight.

Buffon cites nine or ten travellers who had ſeen ſheep of this kind in various parts of the world, and found the weight of the tail to be from twenty to thirty pounds. (Hiſt. Nat. ix. p. 357.) Villamont ſays he ſaw them in Syria, &c. of thirty three pounds and upwards. (Voyage, Liv. 3. p. 628.)

[8] Plate I.

The tail when the animal walks, makes an odd wrigling motion. I have been told by the ſhepherds that on a certain occaſion their aſſiſtance is requiſite; but where the weight of the tail does not exceed the ordinary weight of fifteen or twenty pounds, the Ram himſelf finds means of removing the impediment.

more

more quickly, it is extremely offenſive to the attendants, and, in general, detrimental to the patient. I have ſeldom, if ever, obſerved much benefit from the application, except in old rheumatic pains.

The ſheep of the extraordinary ſize above mentioned are very rare, and uſually kept up in yards, ſo as to be in little danger of hurting their tail as they walk about; but in the fields, in order to prevent injury from the buſhes, the ſhepherds, in ſeveral places of Syria, fix a thin piece of board on the under part, which is not like the reſt covered with wool, and to this board are ſometimes added ſmall wheels: whence, with a little exaggeration, we have the ſtory of the Oriental ſheep being under the neceſſity of having carts to carry their tails.

When this ſtory is applied to the ſheep near Aleppo, it may certainly be aſcribed to exaggeration; for though increaſe of ſize might expoſe the tail to be injured by the thiſtles or buſhes, and render the expedient of the board neceſſary, where wheels could be of little ſervice, no increaſe of bulk could well bring it to trail on the ground. But the neceſſity of carriages for the tails of the African ſheep, mentioned by Herodotus, Ludolphus, and other writers, is real. The tail of that animal when fat, actually trails, not being tucked up like that of the Syrian ſheep. I have ſeen ſome at Aleppo, brought from Egypt and kept as curioſities, which agreed exactly with the figure given by Ludolphus. In the figure of the Barbary ſheep in Buffon's

Hiſtory,

History, the tail is represented pendent and ſtraight; but has the appearance of being in an emaciated ſtate, in compariſon with the Barbary ſheep I have had occaſion to ſee[9].

The mutton is fat and well flavoured throughout the year, except a few weeks in the ſpring, and the want is then ſupplied by excellent lamb. It conſtitutes the moſt conſiderable part of the animal food of the natives, and the markets are always abundantly ſupplied.

There are two varieties of the goat[10], one differing very little from the Britiſh, the other not leſs remarkable for its ears, than the ſheep for the enormous ſize of their tail[11]. The Syrian goat is larger than the ſort common in Britain, and has pendulous ears which are often one foot in length. The kid fleſh is very well taſted, and is brought to market in the ſpring and autumn; but the goats are of moſt ſervice on account of their milk, which is perfectly ſweet and of agreeable flavor, the riſing grounds in the neighbourhood of the town affording excellent paſture.

Wild hogs[12], are frequently found in the neighbour-

[9] Herodotus (Thalia.) Ludolfus (Hiſt. Æthiopica lib. i. cap. 10) Harris (Voyage's i. p. 390.) Buffon (ix. p. 390.) Alpinus (Hiſt. Ægypt. Nat. p. 229.)

[10] Maz معز Iidda جدا Tees تيس Capra Hircus. Linn. S. N. p. 94.

[11] Capra Mambrica. ib. p. 95. Plate II.

[12] Hanzeer. خنزير. Sus ſcrofa. Linn. S. N. p. 102.

ing

ing hills, and in the country about Jibool and the Salt Lake; and they ſometimes approach much nearer the city. I have known inſtances of their coming into the gardens within half a mile of the town. One in this ſituation being purſued, ran directly towards the city, and entering Garden Gate, made his way through ſeveral ſtreets to the court of the Great Moſque, where he took ſhelter. He met with no oppoſition in his way, the Turks ſhunning him, not only from fear, but likewiſe from the notion of his being an impure animal; and this laſt circumſtance ſecured him in the quiet poſſeſſion of his refuge, till ſome perſons leſs ſcrupulous could be found to expel him. So ſingular an adventure happening in the beginning of the Ruſſian war, in 1768, was conſidered by ſome of the ſuperſtitious, as a portent of future misfortunes. CHAP. I.

They are uſually ſhot by the peaſants who lie in wait for them near the fountains and ſtreams, whither they come to drink in the night, then loading them upon aſſes, they bring the carcaſes to town for ſale. They uſed formerly to be brought to one of the Conſular Houſes, and were there divided; but of late, they have ſometimes been publicly expoſed to ſale in the Jideida.

In former times boar-hunting was a favourite diverſion among the Engliſh gentlemen of the Factory, but has long been laid aſide.

The wild Hog is ſaid to feed chiefly on liquorice root, which grows in abundance in the plains towards

the

BOOK IV. the desert, and in the proper season, that is in the autumn and beginning of winter, the flesh is delicious, very fat, but remarkably digestible. Tame pork is a rarity at Aleppo; no hogs being bred there, except now and then by the Franks in their own stable yards, when they happen to receive a present of a breed from Cyprus, or from the English ships at Scanderoon.

It is remarked by Prosper Alpinus, that in Egypt, most of the Turks and Moors keep young swine in their stables, from a notion of their being of service to the horses, and that on this account (the flesh being prohibited) they willingly barter a hog of one year old for a young pig. The flesh, he observes, is more delicious, and light than in Europe[13].

The country round Aleppo abounds in Gazelles or Antelopes[14], which are distinguished by the natives into those of the mountain, and those of the plain. The former is the most beautifully formed, its back and neck are of a dark brown colour, and it bounds with surprizing agility; the latter is of a much lighter colour, its limbs are not so cleanly turned, and it is neither so strong nor active: both however are so fleet, that the greyhounds, though reckoned excellent, cannot, without the aid of the Falcon, come up with them, except

[13] Hist. Ægypt Natural: p. 230.

[14] Ghazal, غزال Capra Dorcas Linn. S. N. p. 96.

in

in ſoft, deep ground. They are gregarious, and often appear in large herds within a few miles of the town. They permit horſemen without dogs, if they advance gently, to approach near, and do not ſeem much to regard a Caravan that paſſes within a little diſtance, but the moment they take the alarm they bound away, caſting from time to time a look behind, and if they find themſelves purſued, they lay their horns backward almoſt cloſe on the ſhoulders, and flee with incredible ſwiftneſs. When dogs appear they inſtantly take alarm, for which reaſon the ſportſmen endeavour to ſteal upon the Antelope unawares, to get as near as poſſible before ſlipping the dogs, and then puſhing on full ſpeed, they throw off the Falcon, which, being taught to ſtrike or to fix upon the cheek of the game, retards its courſe by repeated attacks till the greyhounds have time to come up. The diverſion is noble; but the ſportſman muſt ride hard who expects to be in at the death. CHAP. I.

Haſſelquiſt gives an account of hunting the Antelope with the Hawk alone, which he had an opportunity of ſeeing at Nazareth; but this is not practiſed at Aleppo. He alſo remarks that the animal when taken, ſhows a fondneſs for the ſmoke of tobacco[15].

The Gazelle when taken alive, becoming (except when old) ſoon familiar, is allowed to walk in the court yard, or the public Khane, and will approach the peo-

[15] Voyage in the Levant, p. 190.

BOOK IV.

ple when at meals. I have frequently obſerved them ſnuff up the tobacco ſmoke which was purpoſely blown in their faces; but it did not ſtrike me as peculiar to the Antelope: having obſerved goats and ſheep, which had been in the ſame manner domeſticated, do the ſame thing.

The Antelope veniſon, during the winter or ſporting ſeaſon, is well flavoured, but very lean; in the ſpring it is rarely met with, but is then fat, and of a flavour which might vie even with Engliſh veniſon: ſome that has been fattened in the houſe, occaſionally appears at the tables of the Franks, but in point of taſte is reckoned by the epicures much inferior to the wild.

The Hare[16] is likewiſe diſtinguiſhed into two ſorts, differing conſiderably in point of ſize. The largeſt is the Turkman Hare, and chiefly haunts the plains; the other is the common Hare of the Deſert: both are abundant, and afford excellent ſport in the winter. The gentlemen of the Factory uſed in former times to hunt with Engliſh hounds, but were under the neceſſity of having an annual recruit from Britain; for few of the hounds could reſiſt the hot ſeaſon, and the breed was found ſoon to degenerate. I have been told that the Engliſh hounds loſt half their ſcent in the firſt generation, and in time loſt it entirely. At preſent the gen-

[16] Arneb ارنب Lepus timidu, Linn. S. N. p. 77. Pennant (Synops. p. 248. Br. Zool. p. 88.)

tlemen

tlemen courſe with native greyhounds, aſſiſted by a hawk of the ſame kind with that employed for Antelopes. The company conſiſting of twenty or thirty horſemen, ſervants included, draw up in a line at the diſtance of ſix or eight feet. Near each end of the line, which is termed the Barabar, two brace of greyhounds are led by footmen, and advanced a little before the centre, the Falconer rides. It ſhould be remarked that the dog leaders are ſurprizingly adroit in finding a hare and are encouraged by a reward if they give proper notice, which is done by calling out deliberately, Yatoo! (She ſleeps!) In this order the Barabar marches ſlowly, and as ſoon as the hare is put up, one, or a brace, of the neareſt hounds are ſlipped, and the Falconer galloping after them, throws off his hawk. Such of the company as chooſe follow; the others remain ſtanding in the Barabar, to which the ſportſmen return when the chaſe is over. The Hare cannot run long where the hawk behaves properly, but ſometimes getting the ſtart of the dogs, ſhe gains the next hill and eſcapes. It now and then happens, when the hawk is fierce, and voracious in an unuſual degree, that the hare is ſtruck dead at the firſt ſtroke, but that is very uncommon; for the hawks preferred for hare hunting, are taught to pounce and buffet the game, not to ſeize it, and they riſe a little between each attack, to deſcend again with freſh force. In this manner the game is confuſed and retarded, till the greyhounds come in.

 When

BOOK VI. When the Bafhaw or other Grandees go a fporting, the Barabar confifts of three or four hundred horfemen, yet fometimes a hare, ftarting from the ground which they had juft paffed over, fteals away in the rear. In fmall Barabars this happens frequently.

It is remarkable that the hares in Syria are extremely apt, when hard run, to take refuge in holes of the earth or the rocks, which (as I am informed) is very uncommon in England and France[17]. Carmichael, in his Journal, remarks that travelling is rendered inconvenient in fome parts of the Defert by the burrows made by the hares[18]. Plaifted fays "Thefe (hares) burrow in "holes like a rabbit, which holes were as numerous all "over the Defert as thofe of a warren in England," but he adds, "I could not help fufpecting that there "were other animals concerned in making thefe fubter-"ranean habitations, though I had not the good luck "to fee them[19]. Carmichael does not mention having feen the Jerbua; and Plaifted, who had met with numbers of them in the Defert, does not appear to have fufpected them of making the burrows. But from both animals being common in the fame places, and from what is faid by other writers, there can be little doubt that the burrows are not made by the hares, and only ferve them occafionally for refuge, as the holes in the

[17] Buffon (Hift. Nat. vi. p. 256—305.)

[18] Grofe (Voyage to the Eaft Indies, Lond. 1772, vol. i. Appendix.)

[19] Journal crofs the Defert to Aleppo, Lond. 1758. p. 73.

rocks

rocks do for the hares near Aleppo[20]. When hares take to the earth they are ufually fuffered to efcape, but fometimes endeavours are ufed with fuccefs to drag them out. One of the gentlemen of the Factory, in the laft century, loft his life in an attempt of this kind[21]. Mr. Sherman who arrived at Aleppo in 1688, and refided there above fixty years, remembered to have heard that the hand immediately fwelled, gave much pain, and that the young man vomited. From what I could learn at Aleppo, where the accident was ufually mentioned by way of caution to new comers, I imagine they had endeavoured in vain to find the fnake; but it appears by an account communicated to the Royal Society, by a gentleman prefent at the time, that feveral experiments were made with the fnake, which was afterwards killed by dropping oil of tobacco into his mouth.

It is remarkable that a dog died in eight hours, and two turkies in three hours after being bitten: the unfortunate gentleman, by Mr. Goodyear's account, furvived only five hours[22].

[20] See (Philof. Tranf. xix p. 131.) Teixeira's (Travels), Stevens (Collection, vol. ii. p. 21.)

[21] The following Infcription is found on a grave-ftone in the Englifh burial ground, at Aleppo.

+VIATOR NVSQVAM TVTVM ESSE EXEMPLO HOC DOCET TE+
ROBERTVS BVRDET, ARMIGERI LONDINENSIS FILIVS,
QVI LEPOREM INTER VENANDVM DVM LATEBRÆ ADMOVERIT
MANVM, A SERPENTE ICTVS INFRA 8 HORAS MORTALIS ESSE DESIIT
AN. DOM. MDCLXXIII OCT. IX. AETATIS SVÆ XXIII DISCE.

[22] (Philof. Tranf. xx. p. 351.)

The

BOOK IV.

The hares are ſo plentiful in the environs, that it was no uncommon thing to ſee the gentlemen who went out a ſporting twice a week, return with four or five brace hung in triumph at the girths of the ſervant's horſes. Neither the Turks nor other natives are fond of hare's fleſh, the Arabs excepted, who have the following ſingular mode of dreſſing it. A hole dug in the ground is filled with ſuch dried bruſh wood as the Deſert affords, and upon this, when thoroughly kindled, the hare is laid without any preparation, or even removing the flue or entrails. When the fire has ceaſed blazing, the earth that had been dug out and laid round the edges, being now thoroughly heated, is raked over the hare, which is left thus covered up till ſufficiently roaſted. It's own gravy with a little ſalt compoſes the ſauce, and the diſh is ſaid by thoſe who have eat it to be excellent. M. Buffon, after juſtly obſerving that hare's fleſh is not in requeſt among the Eaſtern people, adds that it is forbidden by the Mohammedan law, as it was in ancient times by the Moſaic. But in this I ſuſpect he is miſtaken. Pork is certainly prohibited by Mohammed, but not hare. The Armenian Chriſtians abſtain from hare, from a religious ſcruple. The Arabian writers, following the Greeks, formed ſome phyſical objections to hare's fleſh as food[23].

[23] See Bochart (Hierozoicon, i. p. 998.)

The

The Rabbit[24], is a rare animal in the vicinity of Aleppo; ſome are bred in houſes for the uſe of the Franks, but the Turks ſeldom or never eat them, and the Jews hold them like the hare, to be one of the animals forbidden by Moſes[25]. The fur of the white rabbit is much worn at Aleppo, but that of the black of which the beſt are imported from England, bears a double price, and is in great requeſt among people of the law. CHAP. I.

The Porcupine[26], is ſometimes, though rarely brought to town by the Peaſants but rather as a curioſity than for the kitchen, though it is ſometimes ſerved up at the tables of the Franks.

[24] Arneb, ارنب Lepus Cuniculus. Linn. S. N. p. 77. Pennant(Br. Zool. p. 93.)

The hare and the rabbit are both at Aleppo named Arneb. The word Khurnuk خرنق which in ſome Lexicons is put for Cuniculus, and by Golues rendered Lepuſculus, I do not recollect to have heard uſed in Syria.

According to M. Buffon λαγως is the Greek name of the hare as, δασυπυς is of the rabbit; but Bochart endeavours to ſhow that both names were by the earlier Greeks uſed indiſcriminately for the hare, " falluntur omnes omni-" no Lexicographi Calepinus puta, Stephanus, Conſtantinus &c. qui diverſa " eſſe ſtatuunt....... quin apud Ariſtotelem & Græcos ſcriptores, quotquot " ſunt ſemper pro eodem ſumi aſſero." Hierizoicon, p. 997.

He produces alſo authorities to ſhow that the rabbit was an animal peculiar to Spain. Concerning the diſtinction of the hare and the rabbit, ſee (Philoſ. Tranſact. lxii. p. 4.)

[25] It is a queſtion hitherto I believe undetermined among the learned, whether the rabbit be the Saphan mentioned in ſcripture. Note XXXIII.

[26] Kunfud قنفذ Hiſtrix Criſtata. Linn. S. N. p. 76.

The

BOOK IV.

The notion of his darting his quills ſtill prevails in Syria. I never met with any perſon who had ſeen it; but it ſtands recorded in books, and the fact is not doubted[27].

The Hedge-hog[28], regarded by the natives as the ſame ſpecies, is found in the fields in abundance, but ſerves only for medicinal purpoſes[29].

Though the Porcupine and Hedge-hog are vulgarly known at Aleppo by the name Kunfud, the former, by the Arab writers is diſtinguiſhed by the name Duldal, reckoning it however no more than a larger kind of Hedge-hog. This appears by the authorities produced by Bochart from ſeveral Arab writers, particularly Damir, and Avicenna.

The Jerbua[30], is not eaten at Aleppo, nor do the as

[27] Note XXXIV.

[28] Erinaceus Europeus Linn. S. N. p. 75. Pennant. (Synop. p. 316.)

[29] When the Kunfud is preſcribed medicinally, it is the hedge-hog that is meant; the fleſh of it being particularly recommended in lingering diſorders occaſioned by ſudden frights, or alarms, by the natives termed Raabi رعبه

[30] Jerbua يربوع Mus Jaculus Linn. S. N. p. 85.

The head of the Jerbua is roundiſh; the noſe ſhort and flat; the eyes large, black, and remarkably vivid; the tongue ſhort, of a wedge form; the teeth are four in number, long, ſlender, and a little bent; the two in the upper jaw, which are the ſhorteſt, perforate the upper lip, and when the mouth is ſhut, lie over the two lower teeth. The ears are very thin, and covered with a fine down of an aſh colour. The hair on the back is of a dunniſh

Arabs in the vicinity take the trouble of hunting them as food, but they are ſometimes eaten in the Baſſora caravans, CHAP. I.

dunniſh colour near the root, but grey with a reddiſh caſt at the extremity, extremely ſoft, and about two thirds of an inch in length. The hair on the upper part of the head is of the ſame colour, but along the ſides and round the eyes it is of a whitiſh caſt, and on the neck and belly perfectly white. The fur of the back has a remarkable gloſs, which in ſome attitudes makes the animal appear as if wet, but this gloſs is impaired by captivity.

The fore legs are covered with white hairs of a ſtronger grain than thoſe of the neck or belly. Each fore foot has four toes with ſlender claws ſomewhat bent at the extremity, and in the palm there are five unequal tubercles. The hind legs are ſlender and diſproportionally long; the foot is provided with three toes remarkably prominent at the extremities, and in the ſole of the foot there is a large pyramidal tubercle. About an inch above the foot, two other toes or ſpurs, ſomewhat ſmaller than thoſe of the feet, ſpring from each leg, the exterior ſpur being a little higher than the other. The hair of the hind legs is white, except about the ankle, and two ſtreaks on the back of the leg, which are black: the intermediate ſpace between theſe ſtreaks is naked. The tail is above five inches in length, and till within two inches of the extremity is covered with ſhort thick ſet hair of a dirty yellow colour; the hair then growing longer, and being thickeſt on each ſide, forms a flattiſh tuft reſembling a feather, on the upper part of which there are always a few white hairs, the reſt except the tip, which is alſo white, is perfectly black. A ſtreak of white hairs runs for ſome way from the tuft along the under part of the tail.

The ſtomach when empty is much of the ſame ſhape and ſize as a kidney bean.

The meaſure of a Jerbua of the largeſt ſize.

| | Inch. | tenths |
|---|---|---|
| From the tip of the noſe to the root of the tail - - - | 5 | 0 |
| From the root to the point of the tail - - - - - - | 8 | 0 |
| Each ear - - - - - - - - - - - - - - - - | 1 | 6 |
| The longeſt hair of the whiſkers - - - - - - - - | 2 | 3 |
| Circumference of the body - - - - - - - - - | 3 | 3 |

 Length

BOOK IV. caravans, where the Arabs have frequent opportunities of catching them. The flesh is said to be well tasted.

They are found in abundance at the distance of a

| | | Inch. | tenths |
|---|---|---|---|
| Length of the forelegs, including the thigh - - - - | | 1 | 5 |
| Length of the hindlegs - - - - - - - - - - - - | | 5 | 4 |
| Length of the intestinal tube, without the coecum - | 2 | 9 | 0 |
| Length of the coecum - - - - - - - - - - - | | 0 | 4 |

For other anatomical remarks on the internal parts, see Note XXXV.

The figure and description of the Jerbua in Edward's Gleanings of Natural History, differs from the Aleppo Jerbua in the want of spurs on the hind legs, which he expressly says he sought for, but could not find in either of the two subjects he examined (Gleanings vol. 1. p. 18.) Haselquist, in his description of the Egyptian Jerbua, says nothing of spurs, (Travels); and Mr. Bruce's excellent figure is without spurs, (Appendix, p. 121.) In Sir Ashton Lever's Museum, I found a good dried specimen, but much larger in size than the Aleppo Jerbua, and without spurs.

I have examined four specimens in the British Museum, three of which are without spurs; on the bottle containing the fourth, Arabia is inscribed, and the animal in all respects, resembles the common Jerbua of Aleppo.

The figure in Haym's Tesoro Britannico was drawn from an Aleppo Jerbua, and the spurs are clearly depicted. It is remarkable that they are also discernable in the figure of the animal on the Cyrenese medal, and Shaw, describing the Barbary Jerbua, mentions two spurs on each of the hinder legs, placed more than an inch above the toes, (Travels, p. 177.)

The figure given by Haym (Tesoro Britannico) is the only one I have met with of the Aleppo Jerbua; those of le Brun (Voyage au Levant, p. 406); of Haselquist, (in the Swedish Transactions;) of Pallas, (Nov. Spec. Quad. Tab. 20—21;) of Pennant, (Synop. p. 295;) and Bruce, (Travels, Append. p. 121); being all without spurs.

M. Buffon is inclined to think that the want of spurs, as well as variation in the number of the toes, is merely accidental. But in above an hundred subjects which I examined in Syria, I never found any variation from the foregoing description. Note XXXVI.

few

few miles from the city, and were eaſily procured in the ſummer, by means of the peaſants from Jibool and Spheery. At firſt they uſed to catch them in a way which often broke their hind legs, but as I wiſhed to have them ſound, they afterwards caught them in ſnares, and ſometimes dug the female together with a whole brood, from the burrow. The animals (by the report of the Bidoweens) ſeldom appear in the day time, for which reaſon ſnares were laid at night, at which time they come abroad to feed. When purſued, they fled to the burrow, and often made their eſcape by a paſſage not viſible from without. The gentlemen of the Aleppo factory, who firſt diſcovered Palmyra in the Deſert, remark that their horſes and mules were incommoded by the rat holes like coney-burrows they met with on the road[30].

I have kept the Jerbuas for many months, but never could get them to breed, and of ſeveral brought big with young, all died within a few days, except one which littered in the cage: but ſhe very ſoon deſtroyed the young ones, devouring one after another. It was remarkable alſo, that where two were kept in the ſame cage, if one happened to die the other began immediately to feed on the carcaſe, though in no want of other proviſion. It was found neceſſary to line their cage with tin plate; as they were inceſſantly nibbling when

[30] (Philoſ. Tranſ. xix. p. 131.) A ſimilar remark has been made by later travellers.

BOOK IV. awake, and I have known them make their way in a nights time through a deal board half an inch thick. In order to prevent their ſleeping on the bare tin, a piece of cloth, or Labett[31] was ſpread at the bottom of the cage, but they very ſoon reduced this into wool, and then forming a looſe heap, concealed themſelves in the middle of it.

Some were fed for ſix months ſucceſſively with dry biſcuit; others with green Lucern, or ripe fruit. They throve very well on either food, but ſuch as fed on the Lucern became much fatter than they ever were obſerved to be when firſt caught. Though water was ſometimes, for the ſake of experiment, placed in the cage during the extreme heats, they ſhowed no inclination for it, and I never ſaw them drink.

They ſlept much in the day time, though not continually; for at times they were very lively. But from ſun ſet till morning, they were conſtantly in action, either nibbling at the wires of the cage, feeding, or jumping from one end of their priſon to the other. When ſet at liberty in a large chamber, they ſkipped about as in ſport with wonderful agility; but if frightened or purſued, they bounded much higher, and would ſpring forward at one leap above five feet. After long confinement they were by no means ſo active as when firſt brought from the Deſert.

[31] Felt.

Towards

CHAP. I.

Towards the approach of the winter they begin to grow ſleepy, and will ſleep one, two, or more days together without eating; they then have a waking interval of two or three days, and in the night are lively as uſual. In the depth of winter they would ſometimes remain ſleeping for eight days together, without taſting food, and without apparent ſigns of life, their limbs being quite ſtiff and their bodies cold to the touch. If in this ſtate brought near a fire, they ſome times revived, at other times ſhowed ſome ſlight ſymptoms of ſenſibility; but if taken out at night, from the heap of wool where they lay concealed, and left expoſed at the bottom of the cage, they frequently had by morning regained their former retreat, and the biſcuit which lay near them remained untouched.

Various remarks relating to the Jerbua, intermingled with many fabulous circumſtances, are found in Bochart[32].

The Camel[33] makes no part of the food of the inhabitants of the city, but its fleſh, when young, is much

[32] Hierozoicon, (vol. i. p. 1010.) Note XXXVII.

[33] Jimmel جمل Camelus Dromedarius Linn. S. N. p. 90.

The Arabic language affords a great variety of names for this animal, but Jimmel is the one commonly uſed. An Arabic eulogy on the Camel, may be ſeen in Bochart (Hierozoic. vol. i. p. 80.) M. Buffon has collected his account of the Camel, from a number of the beſt informed travellers, arranged his facts in that clear and pleaſing manner which characteriſes his writings. (Hiſt. Nat. tom. xi. p. 211.)

eſteemed

BOOK IV. esteemed by the Bidoween Arabs, and when a Camel in a Caravan is by any accident lamed, it is immediately slaughtered for the benefit of the company. As a beast of burden, of all others the most easily maintained, and most patient of thirst, it is of infinite use in a country which in many parts is so ill provided with water and pasture; and where, except a clumsy kind of cart, sometimes employed for transporting large stones, wheel carriages are in a manner unknown.

Four varieties of the Camel are seen at Aleppo: the Turkman, the Arab, the Dromedary, and the Camel with two bunches.

The Turkman Camel is larger, stouter, more hairy and of a darker colour than the others. Its common load is one hundred and sixty rotoloes, or about four hundred pounds on each side; but there are some capable of carrying a much greater weight. Not being so able to resist excessive heat as the Arab Camel, the Turkman, during the months of June, July, and August, is seldom employed for long journeys: it is also less tractable, and requires to be more carefully fed.

The Arab Camel is considerably smaller in size, of a more slender make, less hairy, and of a lighter dun colour: it seldom carries more than two hundred and fifty pounds on each side, and does not so much as the former require to be fed with barley meal and chopped straw, being content to browse as it walks along, on dry thistles or

or other wild herbs, and can bear the want of water to a degree hardly credible. CHAP. I.

I remember an inftance of the Camels in a Baffora Caravan remaining fifteen days without water; but it was reckoned very extraordinary, none of the natives recollecting a fimilar inftance. The Caravans which go between Aleppo and Baffora, feldom are more than three or four days without finding water; though fometimes, on account of inteftine wars among the Arab Tribes, being obliged to ftrike out of the common tract, the Camels fuffer an abftinence of fix or feven days. Moft travellers mention this extraordinary abftinence; and it is afferted by Leo Africanus that they are even capable of refifting for fifteen days without prejudice to their health[34].

The Arab Camels, after long abftinence, are apt on their firft meeting with water, to drink fo greedily that it proves fuddenly fatal to many of them. Among feveral inftances of this kind, was that which happened when the Mecca Caravan, under the conduct of Afad Bafhaw, having altered its courfe, on purpofe to avoid certain hoftile tribes of the Defert, was reduced to the utmoft diftrefs. A pilgrim who was prefent affured me, that at more than an hour's diftance from the place where water was at length found, and long before any perfon of the Caravan could perceive it, a number of the Ca-

[34] (Defcript. Africæ Lib. ix. p. 291.)

mels

BOOK IV. mels in front, as if ſtimulated by inſtinct, ſet off at once, ruſhed furiouſly into the pool, and in ſpight of every effort of the drivers of the Camels to prevent them, many drank ſo immoderately as to expire on the ſpot.

It is remarkable that the Camels ſometimes ſhow a preference for ſalt water. I have ſeveral times obſerved them at Scanderoon, as ſoon as unloaded at the Factor-Marine's houſe, haſten towards the beach, and croſſing a brook of freſh water in their way, ruſh into the ſea knee deep, and drink of the ſalt water. They are not however urged by thirſt on this occaſion, for the ſtages from Karamoot, or Byland, are ſhort, and water plentiful on the road; nor do they after their firſt arrival drink the ſea water.

The Baſſora Caravans, conſiſting of Arab Camels are reckoned to march little more than two miles in an hour[35].

The Arab Camels are brought in vaſt numbers from the Eaſt, over the Deſert for ſale: four or five thouſand have been known to come in one Caravan, and moſt of them being without loads, the Mohaſſil receives a duty of ſo much a head. They are of great ſervice in improving the breed of the Turkman Camel; the race produced by that croſs being reckoned to partake of the good qualities of both: in ſtrength and colour it moſt reſembles the Turkman, but inherits the milder temper

[35] Note XXXVIII.

of

of the Arab, is more docile, and leſs apt to throw off its burden. This croſs breed, is reckoned when laden to walk at the rate of two miles and a third in an hour; but when urged they can go faſter. The conſtant mode of the Camel's walk is by raiſing the two legs of the ſame ſide, the one immediately after the other: not moving the legs diagonally, in the manner of moſt other Quadrupeds[36]. CHAP. I.

The Dromedary[37], from all that I was able to learn, is only a high breed of the Arab Camel. It is of a ſlighter make, more cleanly limbed, its bunch ſmaller, and on the whole a leſs ugly animal. Inſtead of the ſolemn walk of the others, it ambles with more agility, and is capable, as it is ſaid, of going as far in one day as the ordinary Camels uſually go in three or four.

The perſons ſent to Ecbatana by Alexander to put Parmenio to death, were ſaid to have performed in eleven days, a journey that uſually took up thirty or forty, and they travelled on Dromedaries[38]. Leo Africanus remarks that the Dromedary in Africa is fit only to be rode, and that the Arabs of condition in Numidia and Libya uſually ride them. He adds that many of them will go a hun-

[36] Buffon (Hiſt. Nat. iv. 189—194.) Ariſtotel. (de Hiſt. Animal, lib. ii. cap. i. p. 480. Iſaac Caſaubon. Lugdun. 1590) Plin. (Hiſt. Natur. xi. p. 640. Paris 1723.) Note XXXIX.

It may be remarked, that it is not uncommon among painters to commit a miſtake in repreſenting the movement of the Camel's legs.

[37] Rahileh راحيلة Καμηλος Δρομας.

[38] — επὶ δρομαδων Καμηλων. Strabo (lib. xv. p. 1054. Amſtelæd. 1707.)

 dred

dred miles, and even more, in a day, for eight or ten days ſucceſſively, with very little provender[39].

I have never ſeen above two or three of what were reckoned the true Dromedaries, and then had no opportunity of being a witneſs to their ſpeed. Bochart cites an Arab proverb, from whence it would ſeem that the breed was rare. "Homines ſunt ut Cameli, quorum ne "quidem centeſimus quiſque eſt Dromas. Ut doceant "rarum eſſe virum gratum et acceptum Deo[40]."

The meſſengers employed by the Franks between Aleppo and Baſſora, uſe the common Arab Camel. As they ſleep on the Camel's back, they travel more hours in the four and twenty than the Caravans, but ſeldom, upon an average, exceed forty five or fifty miles a day.

The Camel with two bunches[41] is of Perſian breed. It is larger and more hairy than the Turkman Camel, but in colour nearer to the Arab; it is principally diſtinguiſhed by the two bunches. This animal is occaſionally found in the Bagdat Caravans, but is very ſeldom ſeen at Aleppo.

Few Camels are bred near the city, ſo that their milk is ſcarce; but the natives have no averſion to it, and when in abundance it is in common uſe among the

[39] Deſcriptio. Africæ lib. ix. p. 291.

[40] Hierozoicon, vol. i. p. 94.

[41] Jimmel al ſinamine. جمل السناميين Camelus Bactrianus. Linn. S. N. p. 90.

Bidoweens.

Bidoweens. The Camel's hair, which they ſhed annually, is employed for various purpoſes, particularly in the manufacture of a kind of felt, called Labett, which being almoſt impenetrable to wet, is uſed as a wrapper for the bales of merchandiſe, that in certain ſeaſons are expoſed to heavy rains, and when the caravan reſts, are laid on the bare ground. Of Labett alſo the Camel-drivers and ſhepherds make great coats. The Camel's dung ſerves for fuel, and is for that purpoſe carefully gathered by the Bidoween women and children who happen to be near an encampment. The Caravans coming from Baſſora, uſually encamp at the diſtance of five or ſix hours from town, and the Franks ſometimes make an excurſion to viſit the camp. I have obſerved on theſe occaſions the Bidoweens ſo induſtrious, that within a few hours after the departure of the Caravan, no veſtiges remained of the multitude ſo lately encamped, except perhaps the marks on the ground where fires had been made.

The arrival of one of theſe Caravans in the great Khane of Aleppo, affords entertainment to a ſtranger. The dreſs and figure of the Arabs who conduct the Camels, the wildneſs of theſe animals in their new ſituation, and the uncouth noiſe made in commanding them, compoſe altogether a ſingular ſpectacle. The Baſſora Camels, leſs accuſtomed to walls and houſes than the Turkman, are with difficulty led through the ſtreets, and it being impoſſible to prevail on ſome of the more

 unruly

BOOK IV. unruly to enter the city gate, it is found expedient to unload them without, and to tranſport the bales to the Cuſtom houſe, on aſſes.

The Deſert, for thirty miles on the Baſſora road, is far from being the barren waſte it is deſcribed to be in the interior parts, nor in the buſtle of a caravan is there place for the idea of dreary ſolitude which naturally fills the mind of a traveller viewing, from the hills about the Salt Lake, the boundleſs extent of barren country which lies before him. It is hardly neceſſary to go ſo far as Hagla in order feelingly to admire the highly coloured picture of the Deſert drawn by M. Buffon[42].

After the Camel, the Aſs[43] may be reckoned the next in importance among the Syrian beaſts of burden. Large Caravans of them are daily employed in bringing proviſions from the villages; they ſerve alſo for the plough; and within the city, as they aſſiſt in various kinds of labour, they are ſeen in every ſtreet. It is well that the animal is ſtout and hardy, for it goes through incredible labour, and is expoſed to worſe treatment than any other beaſt in the ſervice of man. He is beaten without mercy when refractory, and upon the ſmalleſt provocation, wantonly abuſed in a torrent of ſcurrilous language ſcarcely ever let looſe on other occaſions; but

[42] (Hiſt: Nat: xi. 221) Note XIV. vol. i.

[43] Jihaſh جحش Hamar حمار Linn. S. N. p. 180.

his

his frolicſome ſpirit remains unconquered, and when over laden, which too often is the caſe, he either lays himſelf deſpondently down, or in defiance throws off his load, and boldly attempts to eſcape.

The common breed is larger than that uſually ſeen in Britain, and another ſtill larger is preſerved for the ſaddle; for the ordinary people and many of the middle claſs commonly ride Aſſes. The Oſmanli indeed are ſeldom ſeen but upon horſes; but Aſſes are often preferred by the Sheihs, or religious men; and though moſt of the opulent merchants keep horſes, they are not aſhamed, eſpecially when old, to appear mounted on Aſſes. Thoſe intended for the ſaddle, of the beſt ſort, bear a high price; they are tall, delicately limbed, go ſwiftly in an eaſy pace, or gallop, and are very ſure footed. They are fed and dreſſed with the ſame care as horſes. Their bridle is ornamented with fringe and Cowries[44], and the ſaddle, which is broad and eaſy, is covered with a fine carpet. The ſtirrups are made in the European manner, not broad after the Turkiſh faſhion.

There is a third variety of this animal known by the name of the Damaſcus Aſs[45]; being more common in that city than at Aleppo. It has an enormous long body, and ears of a remarkable length; it is taller than the common ſort, it's ſkin ſmoother, and of a much darker

[44] Small ſhells, uſed in India and other countries inſtead of money.

[45] Jihaſh Shami. جحش شامي

colour

BOOK IV.

colour. It is often employed by the bakers for transporting flower, and brush wood. A rider on this animal, sitting almost close to the tail, when viewed from behind, resembles the figure of a Centaur.

There are various breeds of Mules[46]. The better sort, which are capable of carrying heavy loads, are employed in the Caravans, the common sort are of great service for the mill, and water wheels; both are maintained at less expence than horses, and being surer footed, are better suited for travelling the rugged roads in mountainous countries. The domestic trade with the maritime towns and neighbouring mountains is not only carried on chiefly by Mule Caravans, but they are sent even to Constantinople, Erzeroon, or other remote towns to the North; and the Mukari[47] by whom they are conducted are reckoned fellows of courage and fidelity. In these Caravans, the men travellers are mounted on the Mules lightly loaded; and the women either sit astride in the same manner, or ride in a kind of wooden cradle[48] hung on one side of the Mule with an equipoise on the other; but persons of a certain rank travel in a litter carried by two Mules. Within the city, and in excur-

[46] Burhl بغل Asinus Mulus β Linn. S. N. p. 101.

[47] Mukari, مكاري

[48] Muhaffi, محفّة (See vol. i. p. 256.)

sions

ſions to the gardens, Aſſes generally have the preference, and the Mules are charged with the luggage.

No authentic inſtances are found of propagation between Mules [49]; nor is the Kumrah [50] which, according to Shaw, was deemed no rarity at Algiers, found at Aleppo: though they pretend that ſuch a race exiſts in Cyprus, and is called the Cyprus Mule.

Aleppo, in former times, was more famous for Horſes [51] than it is at preſent; the breed as it is ſaid, having degenerated through neglect. There are ſtill however ſome fine Horſes to be found in the poſſeſſion of Baſhaws and other Grandees, and indeed a conſiderable part of the annual expenſes of people of condition is appropriated to their ſtable. The Turkman Horſes, being of a larger ſize, a ſtronger make, a more martial appearance, and, when dreſſed, diſplaying the Turkiſh trappings to more advantage, are preferred by the Oſmanli to the Arab Horſes. They are taught to walk

[49] See Buffon (Hiſt: Nat: xiv. p. 336.) (Note XL) Beloe's Herodotus, vol. ii. p. 170.)

[50] "The Kumrah, as the Algerines call a little ſerviceable beaſt of bur-"den begot betwixt an aſs and a cow. That which I ſaw at Algiers, where "it was not looked upon as a rarity, was ſingle hoofed like the aſs, but diſ-"tinguiſhed from it in having a ſleeker ſkin, with the tail and the head "(though without horns) in faſhion of the Dam's." Shaw (Travels, p. 166).

[51] Furras فرس Hyſan حصان Equus Caballus, Linn. S. N. p. 100.

Furras in ſtrict propriety is a mare, but in common diſcourſe the word is uſed indiſcriminately with Hyſan for a Horſe. Heil خيل is vulgarly uſed in the plural.

grace-

BOOK IV. gracefully in a crowd, to ſet off at once full ſpeed, to turn to either hand on the gentleſt touch from the rider, and to ſtop ſhort inſtantly when he pleaſes. But the Horſes in Syria are not in general nearly ſo well broke in the manage, as thoſe bred at Grand Cairo.

The Arab Horſes are of a more ſlender make, and in appearance leſs ſhowy; but they are beautifully limbed, more hardy, and reckoned much fleeter. The eſteem they are held in by the Arabs themſelves, the ſcrupulous care taken to preſerve the purity of the breed, and the reluctance with which the Arabs conſent to part with their mares, are circumſtances often mentioned by travellers. This ſingular attention to the breed of their Horſes ſtill ſubſiſts in ſome parts of Arabia; but on the confines of the Deſert where the Europeans are ſettled, the ſpirit of avarice predominates, and the native integrity of the Arab, unable to reſiſt temptation, is tranſformed into the low cunning of a jockey. They not only forget the fair fame of their anceſtors, and their own honour, but even the honour of their Horſes; and impoſing upon thoſe employed by the Franks to make purchaſes, they often put off a baſe baſtard, under the moſt ſolemn aſſurances of it's being the immaculate offſpring of ſome reſpectable family of the Kochlani race[52].

[52] Herbelot under the word Faras gives an account of an Arab author, who treating profeſſedly on the ſubject of Horſes, mentions the ſeveral Races.

M. Nie-

M. Niebuhr[53] has given ſome account of the different families of the Kohlani race of Horſes, and remarks that the Arabs, who on other occaſions would not ſcruple to take a falſe oath, were never known to ſign a falſe atteſtation of the genealogy of a Horſe; conceiving that a breach of truth in that reſpect would draw down the vengeance of heaven upon their families. I am afraid that the Arab jockeys at Aleppo are leſs delicate on that point; for the Teſcar, or atteſtation of the genealogy obtained at the Mahkamy, is often atteſted by perſons who know no more of the matter than what they had been previouſly inſtructed to ſwear. In the interior parts of Arabia, it is probable that the people being leſs corrupt, may pay more regard to an oath[54]. CHAP. I.

The Turks in general ride ſtone Horſes, but perſons advanced in years, eſpecially among the Effendees, give the preference to geldings[55], which, are not uncommon at Aleppo. The Syrian Horſes, in common with the other domeſtic animals of that climate, partake of a certain gentleneſs of temper, and a diſpoſition to become docile and familiar: it is rare to find one completely vicious. The true Arabs are remarkably diſtinguiſhed by this quality, owing no doubt in ſome meaſure to the

[53] Deſcript. d'Arabie, p. 143.

[54] Buffon, (Hiſt. Nat. iv. 239.)

[55] Jgdeeſh اغديش

BOOK IV. kind and humane manner in which they are reared, and for ever afterwards treated by their maſter[56].

The Horſes univerſally live on barley mixed with chopped ſtraw. They are regularly fed morning and evening, and for the moſt part eat nothing in the interval. In the ſtable, the provender is laid before them in troughs; in the fields, it is put into hair bags, which are faſtened in ſuch a manner on the Horſe's head, that he can feed as he ſtands. In the ſpring ſeaſon, they are fed for forty or fifty days with green barley, cut as ſoon as the corn begins to ear. This is termed tying down to graſs, during which time they remain conſtantly exposed in the open air, and for the firſt eight or ten days are neither curried, mounted, nor even led about. After this, they are dreſſed as uſual, and rode out gently, but are never much worked in the graſs ſeaſon. The Franks have their Horſes tyed down in their ſtable yards, or at the gardens, and it is their amuſement to ſit beſide their favourites, and ſee them feed; but the Horſes of the Grandees are frequently tyed down in the barley field, being confined to a certain circuit by a long tedder. Grazing is reckoned of great ſervice to the health of the horſes, and produces a beautiful gloſs on the ſkin. They are at all times littered with the refuſe of their proven-

[56] For an account of the Arabian Horſes, ſee d'Arvieux (Voyage dans la Paleſtine p. 194.) Buffon (Hiſt. Nat. iv. 238.)

der,

der, mixed with their own dung dried in the Sun; and being clothed in the night with a veſt of Labett, are dreſſed with great care in the morning. CHAP. I.

Dogs,[57] (deemed by the Turks an unclean animal) are never kept in the houſes; but they are treated with humanity, and ſuffered in great numbers to go about the ſtreets, and to ſleep in the Bazars at night. What is called the Bazar Dog is a very ugly animal; it's ſkin being foul and ſordid, from living conſtantly in the duſty ſtreets, and feeding on all kinds of offals. They bark and howl with intolerable loudneſs in the night. It may be regarded as a providential mercy, conſidering the thirſt they muſt ſuffer in the hot months, that they are not ſubject to madneſs[58].

The Greyhounds are of a very light ſlender make, with longer ears than the Britiſh Greyhounds. Their ears and tail are covered with long ſoft hair, which adds ſomewhat to the beauty of the animal. They are reckoned fleet, but the common ſort can ſeldom come up with the hare, if not aſſiſted by a hawk. The Pointers are few in number, and chiefly of French breed.

The ſhepherd's Dog is a much ſtouter and better look-

[57] Kilb كلب Canis familiaris. Linn. S. N. p. 56. Buffon (Hiſt. Nat. v.)

[58] Soon after my arrival in Aleppo, I ſaw a caſe which I at firſt ſuſpected to be canine madneſs, but as my brother had never met with any of the kind, and as I never myſelf met with a ſecond inſtance, it is moſt probable that I was miſtaken. Note XLI.

BOOK IV. ing animal, than the Bazar Dog[59]. He is of ſervice not only in keeping the flock together, but in defending them from the fox, or giving an alarm in the night when attacked by more formidable beaſts of prey. He is kept under ſtrict command, and, except when ſent after ſtragglers, uſually keeps cloſe to the ſhepherd, who, it may be remarked, always marches before his flock.

Beſides the common Cat[60], they have a mixed breed between that and the Perſian. The true Perſian Cat[61], which is rather a rarity at Aleppo, is a very beautiful animal, and is found of various colours, but for the moſt part of a pure white. Their hair is very long and as ſoft as ſilk, the tail buſhy; the eyes very often of different colours; and it is remarkable that many of the white Cats are deaf. All, of whatever colour, are ſubject to coſtiveneſs, and from that cauſe, not attended to, they often die on ſhipboard in the paſſage to England. Neither laxative medicines nor even glyſters will ſave them, it is neceſſary to extract the indurated feces. They are of leſs real uſe than the common ſort, being kept chiefly as favorites, and mouſing merely for diverſion.

There is nothing remarkable in the Rat[62], and the Mouſe

[59] He is about the ſize of a Maſtiff with long hair reſembling the Pomeranian Dog.

[60] Kutt or Kutta القطا قطّه Felis Catus. Linn. S. N. p. 62.

[61] Kutta Ajemy عجميه قطّه Felis Catus. β

[62] Jirdoon جردون Mus Rattus. Linn. S. N. p. 83.

Mouſe[63]. Moſt of the houſes are infeſted with them, and the Natives, who ſeldom take the trouble of uſing traps, ſometimes lay arſenic for their deſtruction; but accidents having ariſen from the water of which the poiſoned animals had drank, this method is ſeldom uſed in families where there are children. Few of the houſes are unprovided with a cat, and the houſe ſerpents deſtroy Mice.

The champaign affords a variety of Field Mice. In ſuch years as are accompanied with little or no froſt in the winter, theſe animals make dreadful havock in the cultivated fields[64]. The Bidoweens and peaſants are encouraged to deſtroy them by a premium of ſo much a head for every one they produce dead; but the Jerbua is ſeldom or ever found in the number. The ſhort tailed Field Mouſe[65] is the animal moſt pernicious to the fields; the Dormouſe[66], the greater Dormouſe[67], and the

[63] Far فار Mus Muſculus. Linn. Syſt. Nat. p. 83.

[64] Bochart, from the Greek and other ancient writers, has collected a number of paſſages relative to the terrible devaſtation made by theſe animals. (Hierozoicon, i. p. 1018.)

The Egyptians according to Alpinus, ſow arſenic with their corn. (Hiſt. Egyp. Nat. p. 27.) I have heard that the ſame cuſtom prevails in the neighbourhood of Bagdad.

[65] Mus terreſtris. Linn. S. N. p. 82. Campagnol. Buffon (Hiſt. Nat. vii.—369.) Short tailed Mouſe Pennant (Zool. p. 109.)

[66] Mus Avellanarius. Linn. S. N. p. 83. Muſcardin. Buffon (H. N. viii.—193. (Dormouſe Pennant (Br. Zool. p. 98.)

[67] Mus Quercinus. Linn. S. N. p. 84. Lerot. Buffon (H. N. viii—183.)

Hamſter

BOOK VI. Hamfter[68] are chiefly hurtful to gardens. The water Rat is common about the garden houfes[69], near the river.

The Hamfter is lefs common than the Field Moufe. I once found upon diffecting one of them, the pouch on each fide ftuffed with young French beans, arranged lengthways fo exactly, and clofe to each other, that it appeared ftrange by what mechanifm it had been effected; for the membrane which forms the pouch, though mufcular is extremely thin, and the moft expert fingers could not have packed the beans in more regular order. When they were laid loofely on the table, they formed a heap three times the bulk of the animal's body[70].

The Mole[71] joins in the depredations made on the commons, fields and gardens, and is therefore included in the profcription, but it is a lefs formidable enemy than the Field Moufe, and being difturbed only by exceffive rains, it holds poffeffion of large tracts of wafte ground.

There are two varieties of Bats[72]: one of which is

[68] Mus Cricetus. Linn. S. N. p. 82. Hamfter. Buffon (H. N. xiii.--117.)

[69] Mus Amphibius. Linn. S. N. p. 82. Buffon (H. N. vii. Water Rat. —348.) Pennant (Br. Zool. page 104.)

[70] All the Field Mice are vulgarly called Far burri فار بري and fometimes Jird جرذ They may poffibly have other fpecific names, with which I am unacquainted.

[71] Khuld خلد Talpa Europæa. Linn. S. N. p. 73. Buffon (H. N. viii.—81.)

[72] Vefpertilio Murinus. Linn. S. N. p. 47. Buffon (H. N. viii.—113.)

very

very common in the city, flying about in the Bazars, and court yards of the houſes after ſun ſet, when the Swallows, which fill the air towards evening, have retired. The other ſort are rarely obſerved; they are white, and have ears longer than thoſe of the former. CHAP. I.

The Polecat [73] is found about villages, but is ſeldom ſeen in town. The ſkin retaining for ever it's diſagreeable ſmell, the fur is of no value: which appears not to be the caſe in Europe, where they have ſuperior methods of dreſſing ſkins [74].

In a ſtill ſummer's evening, the howling of the Jackals [75] is ſometimes ſo audible from the terraces within the city, that a ſtranger might be apt to think they were about to break into the houſes; and they actually do now and then commit depredations in the outſkirts of the ſuburbs. Around the gardens they are in abundance, and paſs in numbers together every evening like a pack of hounds in full cry, occaſioning not only diſturbance by their diſmal yelling, but making free like-

[73] Eben Aarſe ابن عرس Muſtela Putorius. Linn. S. N. p. 67. Buffon (H. N. vii.—199.)

[74] Pennant (Synop. p. 214. Br. Zool. p. 74.)

[75] Tchikal چكال Shigral شغال Pers. Canis Aureus. Linn. S. N. p. 59. Pennant. (Synop. p. 158.)

Bochart gives a deſcription of this animal from two Arabian writers Alkazuinus and Damiri, containing ſome curious circumſtances; and cites alſo Belon whoſe account is very full. (Hierozoicon i. 842.)

wiſe

BOOK IV. wiſe with the poultry or other proviſion in the garden-houſes: they have even been known to deſtroy infants. In the day time they are ſilent, and never appear in troops; though ſolitary ones are frequently met with in the gardens, and then always run away as if afraid. There are multitudes of them at Scanderoon, where they often approach ſo near the village, that the Engliſh ſailors ſometimes amuſe themſelves in catching them with hooks and lines. In the night their howling in the plain is heard ſo loud on board the ſhips in the bay, as to ſtrike with ſurprize and horror. It may be remarked that the colour of the Jackals at Scanderoon, as well as at Aleppo, is far from a brilliant yellow; though ſome ſhades lighter than that of the fox.

Foxes[76] are common in the environs; but though their fur be in much requeſt among the vulgar, they are ſeldom hunted on account of their ſkin. As they haunt the ſame grounds with the hare, they often come in the way, and are killed by the Franks when they go a courſing. They are rather leſs in ſize than the Britiſh Foxes.

The Wolf[77] ſeldom ventures ſo near the city as the fox, but is ſometimes ſeen at a diſtance by the ſportſmen,

[76] Taaleb تعلب Canis Vulpes. Linn. S. N. p. 59.

[77] Deeb ديب, but Zeeb زيب by Damiri and other Arab writers. Canis Lupus. Linn. S. N. p. 58. Pennant (Synop. p. 149).

men, among the hilly grounds in the neighbourhood; and the villages, as well as the herds, often ſuffer from them. It is called Deeb in Arabic and is common all over Syria.

The Natives talk of another animal named Sheeb[78], which they conſider as diſtinct from the wolf, and reckon more ferocious. It's bite is ſaid to be mortal, and that it occaſions raving madneſs before death. In ſhape, as they ſay, it is ſo like a wolf as hardly to be diſtinguiſhed from it, and is deemed a diſtinct animal, chiefly on account of the effect of it's bite. It is perhaps only a mad wolf.

Long intervals elapſe in which nothing is heard of the Sheeb; and neither my brother nor myſelf ever had an opportunity of ſeeing one, though we heard many ſtories of them. In the year 1772, the fore part and the tail of one of theſe animals were brought to Dr. Freer from Spheery, and I am obliged to him for a deſcription of the parts he ſaw[79].

The

[78] Sheeb شيب

[79] ' The head was thick about the root of the jaws; the ears erect; the ' noſe long, and turned up ſomewhat at the tip; the mouth large. Six fore ' teeth in each jaw, the upper being longer than the under. The two eye ' teeth in each jaw, are a full inch long and a little bent. The grinders are ' twenty in number, ſharp pointed, and ſome of them with two points. The ' tongue is long and thick towards the root.

' The animal in ſize appeared to be about that of a large Bazar dog; ' (larger than a fox) the back of a yellowiſh grey colour with ſome black



' hairs

The Hyæna[80] is a more common and therefore better known animal than the Sheeb. They are ſometimes caught a live in the hills at no great diſtance from town and are held in great horror, though perhaps much of the miſchief aſcribed to them, is perpetrated by the jackals, wolves, and foxes. They may be diſtinguiſhed at a

'hairs interſperſed; the breaſt and belly of a grey approaching to white; 'the ſides of a dirty yellow. The hair rough and ſhort. The tail was 'ſtraight and buſhy, of the ſame colour with the back, and had a tuft of long 'black hairs at the point. The fore legs were long and ſlender, reſembling 'thoſe of a greyhound. As the animal had been cut through the middle, 'and the hinder part was not brought to town, the ſex remained unknown.

| | Feet | Inch. |
|---|---|---|
| 'The circumference of the body, behind the fore legs meaſured | 2 | 5 |
| 'The neck in circumference - - - - - - - - - - - - | 1 | 11 |
| 'The neck in length - - - - - - - - - - - - - - | | 8¼ |
| 'The length of the ears - - - - - - - - - - - - - | | 4½ |
| 'The length of the head and noſe - - - - - - - - | | 10½ |
| 'The length of the noſe from the eyes - - - - - - | | 10½ |
| 'The length of the fore leg and ſhoulder - - - - - - - | 2 | 5 |
| 'The length of the tail cut off from the rump - - - - - | 1 | 6¼ |

Dr. Freer adds that the animal, (which was ſhot near Spheery) was one of ſeveral that had followed the Baſſora Caravan, over the Deſert, from near Baſſora to the neighbourhood of Aleppo. Many perſons in the Caravan had been bitten, all of whom died in a ſhort time raving mad. It was reported alſo that ſome perſons in the vicinity of Aleppo were bitten and died in like manner; but the Doctor ſaw none of them himſelf.

In comparing the dimenſions of this animal with thoſe of the wolf as given by M. Buffon, it will be found to exceed the latter in the circumference of the body and the neck; when therefore it's ſize, was ſaid to be about that of a large Bazar dog, it muſt either be inaccurate, or muſt have been meant of a larger dog of that kind than I remember to have ever ſeen.

[80] Dzuba ضبع In Hebrew Tſeboa צבוע Canis Hyæna. Linn. S. N.

conſider-

conſiderable diſtance by their walking as if lame; they retreat when purſued, and do not attack the human ſpecies unleſs highly provoked, or perhaps urged by hunger. It is in the night that they chiefly prowl, or venture to approach the village burial grounds, though they are ſometimes alſo ſeen in the day time by the ſportſmen. The peaſants aſſert that the Hyæna is ſometimes taken alive by a perſon who creeps into the den, and covering him with an Abai*, ſecures him by faſtening a rope about his legs. The animal permits himſelf, as they pretend, to be thus bound without the leaſt reſiſtance, if the man who attempts it knows how to go about his buſineſs with proper compoſure and dexterity. The Arabian writers go ſtill farther, and affirm that certain words are pronounced at the ſame time, upon which the man's ſafety depends, as if the animal underſtood the Arabic language.

Buſbequius, when travelling towards Angora in Aſia Minor, met with a ſtory exactly of the ſame kind, only that the Hyænas in that country were ſuppoſed to underſtand the Turkiſh. In Barbary alſo the hunters uſe a certain jargon of words; but the real fact is, as related by Mr. Bruce, that they enter the cave where the animal is lodged, with a torch in their hand, and at once advancing, throw a blanket over him and haul him out[81].

* Vol. i. page, 104.

81 Bochart. (Hierozoicon, i. p. 833.) Buſbequius (Epiſt. i. p. 83.) Bruce's Travels (Appendix, p. 118.)

BOOK IV. Numberleſs are the fables recounted of this animal, and moſt of them are ſtill credited in Syria[82].

From Mount Taurus, but particularly from about Maraſh, the Lynx[83] or Ounce, is ſometimes brought alive to town for a ſhow, and, in like manner as the Hyæna, has for the moſt part it's lips cruelly ſowed toge her, by way of ſecurity. The animal muſt either be rare in the ſouthern parts of Taurus, or the people are not induſtrious, for the fur is of high value at Aleppo, and is chiefly brought from more northern countries. It is only part of the ſkin on the breaſt and belly, where the hair is very long and finely ſpotted, that is employed for trimmings, ſo that each animal affords but a ſmall quantity of this ſuperior kind of fur. Judging from the ſkins brought to Aleppo from Ruſſia and other northern countries, the animal would appear to be larger than thoſe of the hither parts of Taurus, but in reſpect to the length and ſoftneſs of the hair, and beauty of the ſpots, the Lynxes I have ſeen alive from Maraſh, ſeem not inferior. M. Buffon, ſeems to think that the ſkin of the

[82] The fable of the Hyæna changing it's ſex in alternate years, is adopted by ſome of the Arab writers, as it had been before by many of the Greeks, though expreſsly contradicted by Ariſtotle. (Hiſt. Animal. lib. vi.—32. p. 778. Scaliger. Toloſ. 1619.) Note XLII.

[83] Wuſhak وشق Felis Lynx. Linn. Syſt. Nat. p. 62. Buffon (H. N. ix.—231.) Pennant (Synop. p. 18.)

Levant

Levant Lynx is not ſpotted. " Les Lynx du Levant, CHAP. I.
" de la Barbarie, de l'Arabie & des autres pays chauds, " ſont comme nous l'avons dit ci-deſſus, d'une couleur " uniforme & ſans taches." What the animal may be, more to the ſouthward, I cannot ſay; but ſuch as I have ſeen brought from Mount Taurus within three days journey of Aleppo, were beautifully ſpotted.

The black eared Cat[84], or, according to Pennant, the Perſian Lynx, though it ſometimes is ſeen at Aleppo, is brought from a conſiderable diſtance, and cannot properly be reckoned an animal of the environs.

The Panther[85] is an inhabitant of Mount Amanus, and is ſometimes brought to Aleppo, but it is more common in the more ſouthern, maritime mountains of Syria. It is vulgarly called the Tiger, and ſtories are current of it's depredations in the mountains, and of it's attacking travellers in the night on the ſea ſhore, about the roots of Lebanon. I have heard of inſtances of perſons being attacked in the night between Latachea and Tripoly. Paul Lucas mentions a rencounter he had with a Tiger near the Caſtravan mountains[86] The Panther is by many writers confounded with the Tiger.

[84] Karakoulak. Pennant (Synop. p. 189.) Philoſ. Tranſ. Vol. LI. p. ii. page 648.)

[85] Nimer نمر Felis Pardus. Linn. Syſt. Nat. p. 61.

[86] Voyage fait en 1714. i. p. 335.

The

BOOK IV. The animals I have had occaſion to ſee at Aleppo were rather larger than the Panther deſcribed by M. Buffon; that is, nearer four feet in length.

The Lion[87] is mentioned as frequenting the Tigris in the neighbourhood of Bagdat, as likewiſe different parts of Meſopotamia[88]; but is never found in the tract of the Baſſora Caravans in the Deſert, or to the South of the river Euphrates. This is only aſſerted of modern times, and grounded on information from the Arabs; for Lions are mentioned by ſome of the early travellers, as found on the Weſt of the Euphrates. Teixeira, deſcribing the manner of watching in the Caravan, ſays, "They keep "guard all night with fires as well for fear of robbers "there are about that place, (near Miſchet Aly) as of "the Lions, and the more for that one had the day be- "fore attacked a man of our company, but it pleaſed "God he was not hurt; and it was a wonder that, ſo "many being in thoſe parts, we ſaw very few and thoſe "not near[89]." Boulay (about the year 1650) in his journey between Baſſora and Bagdat, ſaw a Lion purſu-

[87] Sebaa سبع Felis Leo. Linn. Syſt. Nat. p. 60.

[88] Pietro della Valle remarks "Coſteggiamo un gran pezzo il Tigre nella "ſua ſponde occidentale, ſeconda del ſuo corſo, come avevamo falto all altro "fiume; e quivi pur trovammo, comme intorno al Euphrate havevamo "trovato, pedata di Leoni in diverſi luoghi che per tutti quei Deſerti ve n'è "gran quantita." (Lett. 17. p. 685.) See alſo Ive's Journey.

[89] Teixeira. (Stevens. Collect. vol. ii. London 1711.)

ing

ing a Gazelle on the banks of the river Tigris; and remarks, that notwithſtanding the crowing of the cocks on board of the boat, a Lion on ſhore continued to roar all night[90]. CHAP. I.

The Bear[91], Baboon[92], and ſeveral varieties of Apes[93], which are occaſionally ſhown in town, being brought from Barbary and other diſtant parts, cannot ſtrictly be reckoned among the animals of the environs of Aleppo.

[90] Voyage de Boulay, p. 302. 303.

[91] Dub دب Urſus Arctos. Linn. Syſt. Nat. p. 69.

[92] Saadan سعدان Simia Maimon. Linn. S. N. p. 35.

[93] Kurd قرد Maimoon. ميمون Simia Linn. S. N. p. 34. Pennant (Synop. p. 94.)

CHAP.

## CHAP. II.

POULTRY.—GAME.—AL KATA, DESCRIBED.—VARIETIES OF HAWKS.—AL SULWA, OR LITTLE BITTERN, DESCRIBED.—CARRIER PIGEON, FORMERLY EMPLOYED AT ALEPPO.—MISSEL BIRD.—FIELDFARE.—RING-OUZEL.—SMURMUR, OR LOCUST BIRD, DESCRIBED. &c.



PREVIOUSLY to giving a methodical Catalogue of Birds, found in the environs, it may be proper to enumerate the domeſtic fowls, and various kinds of game, brought to market at Aleppo; ſubjoining at the ſame-time (as when treating of Eſculent vegetables) the common names by which they are known in the country.

The markets are plentifully ſupplied with poultry. The Cock and Hen[1]; a remarkably large breed of the Rumkin called Bagdat fowls[2]. The Turkey[3], Gooſe[4], Duck[5], and Pigeon[6]. The Turks ſeldom eat Geeſe or

[1] Deek, Dejage دجاجه, ديك Gallus & Gallina. Linn. Syſt. Nat. Farooge فروج Pullus.

[2] Deek Baſraway ديك بصراوي Phaſianus Gallus.

[3] Deek Hindy ديك هندي Gallopavo.

[4] Wuzz وزّ Anſer.

[5] Butt بط Anas.

[6] Teir Humam طير حمام Columba.

Duck,

Duck, but are fond of Pigeons. Dovecots may be ſeen in moſt of the villages on the road from Scanderoon; and vaſt flocks of wild Doves appear about the time the corn begins to ripen, remaining till after the harveſt. Peacocks[7] are ſometimes ſeen at Aleppo, but are brought from other places, and not kept for the kitchin. CHAP. II.

There is alſo abundance of game in the different ſeaſons. In the ſpring, Quails[8] in great plenty; in the ſummer, Partridge[9] and Francoline[10]; in the autumn, the Quails return, but not in ſuch numbers as before; and in that ſeaſon likewiſe the Beccafico[11] is common. Through the winter Woodcocks[12] are plentiful, as alſo a variety of water fowl; Teal[13], Wigeon[14], Wild Duck[15], Spoon-bill, &c. The Buſtard[16] and Wild Gooſe[17]; the Snipe, Thruſh, Lark, with a variety of other ſmall Birds, will be found in the following Catalogue.

7 Tawoos طاوس Pavo.

8 Simmen سمّن Tetrao Coturnix. Linn. Syſt. Nat.

9 Hagel حجل Tetrao Rufus.

10 Dirrage درّج Tetrao Francolinus.

The Francoline is not found nearer to Aleppo than Harem, that is, above a day and a half's journey diſtant, towards Antioch.

11 Asfoor il Teen عصفوز التين Motacilla Ficedula.

12 Djage kurnabeet جاج ترنبيط Scolopax Ruſticola.

13 Anas Crecca.

14 Anas Penelope.

15 Butt burry بط برّي Anas Boſchas.

16 Hebry حبري Otis Tarda.

17 Wuzz burry وز برّي Anas Anſer.

BOOK IV.

The Turks, among whom the more delicate wild fowl is not in much requeſt, are remarkably fond of a kind of grouſe, which is never eaten by the Franks; it's fleſh being black, hard, and dry. The bird is found in all ſeaſons, but in ſuch numbers during the months of May, and June, that a quantity ſufficient to load an aſs has ſometimes been taken in a claſp net at one ſhutting. As this bird (ſo far as I know) has not been deſcribed, I have annexed a figure, and ſubjoined a ſhort deſcription[18].

I ſhall

[18] This Bird named by the Natives Kata قطا is about the ſize of a Partridge, its bill thick, ſhort and bent, (like that bird's) is of a light colour, but black at the point. The fore part of the legs is covered with ſhort white feathers; and the toes are three as in the Partridge, with a ſhort back ſpur. See Plate III.

The plumage varies conſiderably in different ſubjects. The bird now to be deſcribed was one of the moſt beautiful. Immediately under the throat was a black ſpot, but around the eyes, and on the fore part of the neck, the feathers were of a bright yellow colour, and the latter being tipped with black, formed a kind of ring, between which and a ſecond black ſtreak lower on the breaſt, the plumage was of a cinnamon colour. The feathers on the lower part of the breaſt and belly, were white; thoſe on the back and upper part of the wing were of a mouſe colour, and moſt of them tipt with a bright yellow. The upper part of the pinion was likewiſe of a mouſe colour, but the ſhort broad feathers beneath, were black, or of a coffee colour, edged towards the points with ſemilunar white ſpots. The long feathers of the wing were of a mouſe colour with black quills. The plumage about the rump variegated, black, white, and yellow. The tail remarkably diſtinguiſhed by two narrow black feathers nearly three inches longer than the others, and terminating in a point.

The female bird is ſomewhat ſmaller in ſize, and the two feathers in the tail



*Tetrao Alchata*

I ſhall now proceed to give a Catalogue of ſuch birds as fell under my obſervation, but, as many muſt no doubt have eſcaped my notice, I am far from conſidering it as a complete one: beſides, in reſpect to ſeveral of the birds which were brought me, it was impoſſible, without the aſſiſtance of more books than were then within my reach, to determine them with preciſion[19]. To avoid breaking in upon the order of the Catalogue, any remarks occuring on particular birds, ſhall be inſerted by way of notes at the bottom of the page. CHAP. II.

## AVES ACCIPITRES.

VULTUR.

V. Percnopterus. Linn. Syſt. Nat. p. 123. Rekhmy رخمي Vulture[20].

FALCO.

F. Oſſifragus. Linn. S. N. p. 124. Sea Eagle.
F. Milvus. Linn. S. N. p. 126. Kite or Glead.

tail are rather ſhorter. The plumage is nearly the ſame, only more marked with black ſtreaks, and the yellow colour is in moſt parts leſs vivid.

This is the Tetrao Alchata, Linn. Syſt. Nat. p. 276. It as been deſcribed and drawn by Edwards, from a ſtuffed bird brought to England by the Author. (Gleanings of Natural Hiſtory, vol. i. p. 84.) There is likewiſe a framed drawing of this bird in the Britiſh Muſeum.

[19] The preſent Catalogue is more full than that in the former edition; ſeveral birds being inſerted, deſcriptions of which were tranſmitted by me from Aleppo, but arrived too late for publication; and others are now added for which I am indebted to my ſucceſſor Doctor Freer.

[20] Much on the ſubject of this bird may be found in Bochart, who contends that it is undoubtedly the Racham רחם of ſcripture; and produces many paſſages in ſupport of his opinion, from the Arabian Naturaliſts.

BOOK IV.

## AVES ACCIPITRES.

FALCO.

F. Gentilis. Linn. Syſt. Nat. page 126. Shaheen شاهين Falcon Gentle.

F. Tinnunculus. Linn. S. N. page 127. Keſtrel, Pennant (Br. Zool. p. 166.)

F. [21]

AVES

[21] Seven different kinds or varieties of Hawks, according to the Natives, are employed by the ſportſmen; but having never ſeen ſome of them, and being doubtful as to the ſpecific names of others, I venture only to give the Arabic names in the following liſt, and mark the game for which each bird is appropriated. The liſt was drawn up by one of the moſt ſkilful Falconers at Aleppo.

Al Huz or Baraban الحز

Al Saphy السافى

These two Hawks are employed for Antilope and Hare hunting; the firſt alſo takes Partridge, and the ſecond Buſtards, Herons and other large birds. They are ſold at Aleppo at the rate of fifty or ſixty dollars each, to be ſent to Bagdat.

Al Shaheen الشاهين

Al Zygranuz الزغانز

The firſt of theſe is employed for birds of all kinds, eſpecially of the larger ſort; The ſecond for Wild Geeſe, Wild Duck, and other water game. There are two varieties of the Zygranuz, of which the one called the Indian is leſs fierce than the other.

Al Dugran الدوغان

Al Jſpeer الاسبير

The firſt is uſed for Francolines and Partridge; the other for Partridge, and is brought from about Conſtantinople. It is rare at Aleppo, and coſts between two and three hundred dollars.

Al Baſhak الباشق

It's game Quails and ſmall birds of all kinds.

There is a curious M. S. in the Eſcurial Catalogue de Re Accipitraria & Venatoria, the work of Iſa Ebn Ali Haſſan Al Aſady. Cod. 898.

The Shaheen unleſs taken from the neſt, cannot be well trained. It is ſo fierce that it will fly at any game. Were there not ſeveral gentlemen now in England to

bear

## AVES ACCIPITRES.

STRIX.

S. Bubo. Linn. Syſt. Nat. p. 131. Boomi. بومه Eagle Owl.
S. Flammea. Linn. S. N. p. 133. Common Barn Owl.
S. Paſſerina. Linn. S. N. p. 133. Little Owl, Pennant (Br. Zool. p. 180.)
S.

## AVES PICÆ.

CORVUS.

C. Corax. Linn. S. N. p. 155. Raven.
C. Corone. Linn. S. N. p. 155. Zagr زاغ Crow.
C. Cornix. Linn. S. N. p. 156. Royſton Crow.
C. Monedula. Linn. S. N. p. 156. Jack Daw.
C. Pica. Linn. S. N. p. 157. Magpie.

CORACIAS.

C. Garrula. Linn. S. N. p. 159. Roller, Pennant (Br. Zool. p. 530.) Quies Niges كويس نجس and Shikrak شقراق[22].

bear witneſs to the truth of what I am going to relate, I ſhould hardly venture to aſſert that with this bird, which is about the ſize of a Pigeon, they ſometimes take large Eagles. The Hawk in former times was taught to ſeize the Eagle under the pinnion, and thus depriving him of the uſe of one wing, both birds fell to the ground together: but I am informed the preſent mode is to teach the Hawk to fix on the back between the wings, which has the ſame effect, only that the bird tumbling down more ſlowly, the Falconer has more time to come in to his Hawk's aſſiſtance; but in either caſe, if he be not very expeditious, the Falcon is inevitably deſtroyed: thus far my Brother.

I never ſaw the Shaheen fly at Eagles, that ſport being diſuſed in my time; but have often ſeen him take Herons and Storks. The Hawk when thrown off flies for ſometime in a horizontal line not ſix feet from the ground, then mounting perpendicularly with aſtoniſhing ſwiftneſs, he ſeizes his prey under the wing, and both together come tumbling to the ground. If the Falconer is not expeditious, the game ſoon diſengages itſelf.

In the open plains of Aleppo, bird hawking is a noble and ſafe diverſion. Water fowl alſo afford excellent ſport. See on this ſubject Le Brun (Voyage, p. 333.)

The training of Eagles is mentioned by Ælian, lib. iv. c. 26.

[22] The vulgar name of this bird Quies Nidjes—The beautiful impure—points out the light in which it is conſideredb ythe Mohammedans. The reader will find ſeveral

BOOK VI.

## AVES PICÆ.

ORIOLUS.

O. Galbula. Linn. Syſt. Nat. p. 160. Oriole, Pennant (Br. Zool. page 532.)

CUCULUS.

C. Canorus. Linn. S. N. p. 168. Humam kowal حمام قوال Cuckoo, Pennant (Br. Zool. p. 199.)

YUNX.

Y. Torquilla. Linn. S. N. p. 172. Wry Neck.

PICUS.

P. Major. Linn. S. N. p. 176. Nakooby ناقوبه Wood Pecker.

ALCEDO.

A. Iſpida. Linn. S. N. p. 179. Balikgi بالقجي King Fiſher. Pennant (Br. Zool. p. 210.)

A. Alcyon var $\gamma$ Linn. S. N. p. 180.

A. Smyrnenſis. Linn. S. N. p. 181.

MEROPS.

M. Apiaſter. Linn. S. N. p. 182. Wurwar ورور Bee Eater[23]. Smyrniote.

UPUPA.

U. Epops. Linn. S. N. p. 183. Shibubook شبوبك Hoopoe.

## AVES ANSERES.

ANAS.

A. Cygnus var $\beta$. Lynn. Syſt. Nat. p. 194. Swan.

A. Tadorna. Linn. S. N. p. 195. Abu furway ابو فروي Sheill Drake, Pennant (Br. Zool. p. 499.)

veral extracts from Damiri and other Arab writers relative to this bird in Bochart, (Hierozoic. vol. ii. p. 298.

Another bird under this name, and remarkable for two very long feathers in the tail, has been deſcribed by Mr. Bruce. (Travels, vol. v. p. 182.)

[23] The Bee Eater appears in the Spring, and remains till Autumn. They are in abundance about Ramuſa and Babullah. At their firſt appearance they are very lean, but ſoon becoming fat, they are reckoned delicate eating.

## AVES ANSERES.

ANAS.

A. Nigra. Linn. Syſt. Nat. p. 196. Kara buttik قره بطق Scoter.

A. Marila. Linn. S. N. p. 196. Scaup Duck, Pennant (Br. Zool. p. 496.)

A. Anſer, var α. Linn. S. N. p. 197. Wuz burry وز برّي Wild Gooſe.

A. Anſer, var β. Linn. S. N. p. 197. Wuz وز Gooſe.

A. Clypiata. Linn. S. N. p. 200. Aboo Malak. Shoveler.

A. Penelope. Linn. S. N. p. 202. Wigeon.

A. Crecca. Linn. S. N. p. 204. Teal.

A. Boſchas, var α. Linn. S. N. p. 205. Butt Burri بط برّي Mallard, Pennant (Br. Zool. p. 500.)

A. Boſchas, var β. Linn. S. N. p. 206. Butt بط Duck.

A. Sirſæir. Forſcal (Deſc. Anim. ii. p. 3.)

MERGUS.

PELICANUS.

P. Onocrotalus. Linn. S. N. var. α. p. 215. Pelican.

COLYMBUS.

C. Auritus. Linn. S. N. p. 222. Didapper, or Dobchick. Little Grebe, Pennant (Br. Zool. p. 423.)

LARUS.

L. Canus. Linn. S. N. p. 224. Dinkely دنكله Common Sea Mall, or Mew, Common Gull, Pennant (Br. Zool. p. 454.)

## AVES GRALLÆ.

PHÆNICOPTERUS.

P. Ruber. Linn. S. N. p. 230. Flammant.

PLATALEA.

P. Leucorodia. Linn. S. N. p. 231. Spoon-bill.

## AVES GRALLÆ.

BOOK IV.

ARDEA.

A. Virgo[24]. Linn. S. N. p. 234. Kurky كركى Numidian Crane.

A. Grus. Linn. S. N. p. 234. Crane.

A. Ciconia[25]. Linn. S. N. p. 235. Liglek لكلك White Stork.

A. Nigra. Linn. S. N. p. 235. Black Stork.

A. Cinerea. Linn. S. N. p. 236. Baleckchil بالقچل Common Heron.

A. Grifea. Linn. S. N. p. 239.

A. Minuta[26]. Linn. S. N. p. 240. Sulwa سلوي Little Bittern, Pennant (Br. Zool. p. 587.)

SCOLOPAX.

S. Arquata. Linn. S. N. p. 242. Curlew.

S. Rufticola. Linn. S. N. p. 244. Djage karnabeet جاج قرنبيت Woodcock.

[24] Thefe often pafs in large flocks, fo high in the air, that they can hardly be difcerned, though heard diftinctly.

[25] The Storks do not every year vifit Aleppo in large flocks, (fee vol. i. page 5.) According to Bochart this is the Hafida חסידה of fcripture. (Hierozoicon v. ii. page. 326.)

[26] A figure of this bird, drawn from a dried fpecimen, is given Plate IV. but is not reprefented in its proper attitude; for the bird, when alive, ftands with his body perfectly erect, as well as his head and neck.

The length of the bird, in the pofture above defcribed, is fifteen inches, from the point of the bill to the end of the tail. The neck from the fetting on of the fhoulders five inches and a half; the bill two inches; from the tip of one wing to that of the other, when extended, twenty inches and a half. The body of the bird is about the fize of a rail; and the colour of the feathers refembles alfo thofe of that bird. The top of the head and tips of the wings are black. The legs are long, of a whitifh green colour; the toes, four in number. It is common on the banks of the Kowick, near Aleppo.

Edwards has given a figure and defcription of this bird, from a dried fpecimen brought from Aleppo by the Author. (Gleanings of Nat. Hift. p. 135.) Pennant mentions two of this fpecies having been found in England.

SCOLOPAX.



Ardea Minuta



*Charadrius Spinosus*

## AVES GRALLÆ.



SCOLOPAX.

S. Gallinago. Linn. Syst. Nat. p. 244. Beikasoon بيكاسون Snipe.

S. Gallinula. Linn. S. N. p. 244. Jack Snipe.

TRINGA.

T. Squatarola. Linn. S. N. p. 252. Grey Sand-Piper, Pennant (Br. Zool. p. 383.)

T.

CHARADRIUS.

C. Pluvialis. Linn. S. N. p. 254. Green Plover.

C. Oedicnemus. Linn. S. N. p. 255. Stone Curlew, Thick-kneed Bustard, Pennant (Br. Zool. p. 244.)

C. Spinosus[27]. Linn. S. N. p. 256. Lapwing (1st. Edit.) Spur-winged Plover. Edwards (vol. ii. page 148.)

FULICA.

[27] This bird (Plate V.) measures eleven inches and a half, from the tip of the bill to the end of the tail; twenty three inches between the tips of the extended wings; and weighs four ounces. The bill is somewhat more than an inch in length, the upper mandible a little longer than the lower, and bent at the point.

The crown of the head black; the neck on each side white; a black streak runs from the throat to the breast, which, together with the greater part of the belly, are also black; the rest of the belly and the thighs are covered with white plumage. The back and most of the covert feathers of the wings, are of a mouse colour: the nine longest quill feathers are black; the others are white tipt with black, and seven of the outer covert feathers being of the same colour, the lower part of the wing when not extended appears entirely black; the tail is about four inches in length, of which the half nearest the root is white, and the other half black; but the two outer feathers are tipped with white. In the upper and anterior part of each wing, is placed a remarkable spur, a little bent, sharp at the point and of a blackish colour, below which the covert feathers are partly white.

From the upper part of the thigh to the extremity of the middle claw is seven inches; the legs are black and bare of feathers. It has three toes, the middle one being the longest and joined to the outer toe by a membrane. It has no back claw. The bird is found on the banks of the Aleppo river.

A description and figure of this bird has been given by Edwards from a dried specimen of my brother's. (Gleanings of Nat. Hist. v. ii. p. 148.)

BOOK IV.

## AVES GRALLÆ.

FULICA.

F. Atra. Linn. Syſt. Nat. p. 257. Coot.

RALLUS.

R. Crex. Linn. S. N. p. 261. Rail, Crake, Pennant (Br. Zool. p. 10.)

R. Aquaticus. Linn. S. N. p. 262. Water Rail.

OTIS.

O. Tarda. Linn. S. N. p. 264. Pennant (Br. Zool. p. 241.) Hebry حبري Buſtard.

O. Arabs. Linn. S. N. p. 264. Arabian Buſtard.

STRUTHIO.

S. Camelus [28]. Linn. S. N. p. 265. Naamey نعامه Oſtrich.

## AVES GALLINÆ.

PAVO.

P. Criſtatus. Linn. Syſt. Nat. p. 267. Tawooz طاووز Peacock.

MELEAGRIS.

M. Gallopavo. Linn. S. N. p. 268. Djage hindy جاج هندي Turkey.

PHASIANUS.

P. Gallus. Linn. S. N. p. 270. Djage جاج Deek ديك Cock and Hen.

P. Gallus, var $\gamma$. Linn. S. N. p. 271. Deek Buſrawy ديك بصروي Rumkin.

TETRAO.

T. Francolinus. Linn. S. N. p. 275. Dirrage درّج Francoline.

The figure in the former edition was repreſented with a ſmall back claw; a miſtake corrected in the preſent Plate.

The ſtory of this bird, in Egypt, entering with impunity into the mouth of the Crocodile, is told, as a fact he was witneſs to, by Paul Lucas, who having ſhot ſome of the birds, brought the wings with him to France. (Voyage fait en 1714. Tom. iii. p. 8. Rouen 1719.)

[28] The Oſtrich, though frequently ſeen in Aleppo, is brought from the interior parts of the Deſert.

TETRAO.

## AVES GALLINÆ.

TETRAO.

T. Al Chata*. Linn. Syſt. Nat. p. 276. Kata قطا Little pin-tailed Grouſe.

T. Rufus. Linn. S. N. p. 276. Hagel حجل Red legged Partridge.

T. Coturnix. Linn. S. N. p. 278. Simmen سمّن Quail.

## AVES PASSERES.

COLUMBA.

| | |
|---|---|
| C. Oenas[29]. Linn. Syſt. Nat. p. 279. | Wood Pigeon. |
| C. Oenas, var β. Linn. S. N. p. 279. | Common Dove. |
| C. Gutturoſa. Linn. S. N. p. 280. | Cropper Dove. |
| C. Cucullata. Linn. S. N. p. 280. | Jacobine Dove. |
| C. Turbita. Linn. S. N. p. 280. | Turbit Dove. |
| C. Laticauda. Linn. S. N. p. 280. | Broad tailed Shæker. |
| C. Gyratrix. Linn. S. N. p. 280. | Tumbler Pigeon. |
| C. Tabellaria. Linn. S. N. p. 281. | Carrier Pigeon[30]. |

COLUMBA.

* See page 194, where this bird is deſcribed.

[29] The Pigeon in Arabic is vulgarly called Humam, to which is commonly prefixed Teir, which ſignifies bird. They have names to diſtinguiſh ſeveral of the varieties, but as I could not procure them exactly they are omitted.

[30] This Pigeon, in former times, was employed by the Engliſh factory, to convey intelligence from Scanderoon, of the arrival of the company's ſhips in that Port. The name of the ſhip, the hour of her arrival, and whatever elſe could be compriſed in a ſmall compaſs, being written on a ſlip of paper, was ſecured in ſuch a manner under the Pigeon's wing as not to impede it's flight; and her feet were bathed in vinegar, with a view to keep them cool, and prevent her being tempted by the ſight of water to alight, by which the journey might have been prolonged, or the billet loſt. The practice has been in diſuſe many years, but I have heard it aſſerted by an Engliſh Gentleman, in whoſe time it ſtill ſubſiſted, that he had known the Pigeons perform the journey in two hours and a half. The meſſenger had a young brood at Aleppo, and was ſent down in an uncovered cage to Scanderoon, from whence, as ſoon as ſet at liberty, ſhe returned with all expedition to her neſt. It was uſual at the ſeaſon of the arrival of the annual ſhips, to ſend Pigeons to be ready at the Port; and, by all

 accounts,

BOOK IV.

## AVES PASSERES.

COLUMBA.

C. Palumbus. Linn. Syſt. Nat. p. 282. Ring Dove.

C. Turtur. Linn. S. N. p. 282. Turtle Dove.

C. Riſoria. Linn. S. N. p. 285. Sit il Room ست الروم Indian Turtle[31].

C. Teſtaceo-incarnata. Forſcal. (Deſcript. Animal. Aves p. 5. Hanniæ. 1775.)

ALAUDA.

A. Arvenſis. Linn. S. N. p. 287. Dullem دلّم Common Lark.

A. Pratenſis. Linn. S. N. p. 287. Tit Lark.

A. Criſtata. Linn. S. N. p. 288. Kunbr قنبر Creſted Lark.

A. Calandra. Linn. S. N. p. 288. Calandra.

STURNUS.

S. Vulgaris. Linn. S. N. p. 290. Zurzoor زرزور Starling, Stare, Pennant (Br. Zool. p. 254.)

TURDUS.

T. Viſcivorus. Linn. S. N. p. 291. Miſſel Bird[32].

accounts, if the bird remained abſent above a fortnight, ſhe was apt to forget her young, and therefore not fit to be truſted. Upon enquiring into the manner of training the Pigeon for this ſervice, I was told by ſome, that ſhe was at once ſent down to Scanderoon in a cage, but I am rather inclined to believe what was affirmed, by others, that ſhe was taught by degrees to fly from ſhorter diſtances, on the Scanderoon road.

The Editor was informed that the Pigeons, when let fly from Scanderoon, inſtead of bending their courſe towards the high mountains ſurrounding the plain, mounted at once directly up, ſoaring ſtill almoſt perpendicularly till out of ſight; as if to ſurmount at once the obſtacles intercepting their view of the place of their deſtination.

A paſſage from an Arab writer, cited by Bochart, agrees ſo exactly in this circumſtance, that I ſhould have ſuſpected the notion to have been taken from thence, had not the fact of the bird's ſoaring been handed down by the Franks, and not taken merely on the credit of the Natives. Note XLIII.

[31] This bird not being indigenous at Aleppo, is ſeen only in cages; but is ſaid to be wild in the environs of Antioch.

[32] The Miſſel is of a brown colour on the head and back; the breaſt and belly white, with brown ſpots of a roundiſh figure. The tail has twelve feathers; the margin of the wings white. The bill is black and the feet yellow.

TURDUS.

## AVES PASSERES.



TURDUS.

T. Pilaris. Linn. S. N. p. 291. Field fare [33].

T. Muficus. Linn. S. N. p. 292. Dudge دج Song Thrufh. Throftle, Pennant (Br. Zool. p. 260.)

T. Rufus. Linn. S. N. p. 293. Fox coloured Thrufh.

T. Merula. Linn. S. N. p. 295. Shahroor شحرور Blackbird.

T. Torquatus. Linn. S. N. p. 296. Ring Ouzel [34].

T. Rofeus. Linn. S. N. p. 294. Smurmur سمرمر Locuft Bird [35].

EMBERIZA.

E. Hortulana. Linn. S. N. p. 309. Hortulane.

E. Citrinella. Linn. S. N. p. 309. Yellow Hammer.

E. Quelea. Linn. S. N. p. 310.

FRINGILLA.

F. Cælebs. Linn. S. N. p. 318. Chaffinch.

F. Carduelis. Linn. S. N. p. 318. Sukakia سقاقية Goldfinch.

F. Linaria. Linn. S. N. p. 322. Red Linnet, Lefs red-headed Linnet, Pennant (Br. Zool. p. 292.)

F. Domeftica. Linn. S. N. p. 323. Asfoor عصفور Sparrow.

[33] Is of an iron colour on the head and back; the breaft white, fpotted with brown; the belly white without fpots. The tail has ten feathers; the exterior feather of each fide white. The bill is yellowifh, and the feet black.

[34] The Ouzel is of a black colour on the head and back. The breaft, in fome birds is white, in others fpotted above, and red below. The belly is diftinguifhed with white lines. The tail has twelve feathers. The covert feathers of the wings white on the margin. The bill and feet are black.

[35] This bird is about the fize of a Starling. The bill and legs are black. The plumage on the body is of a flefh colour; that of the head, neck, wings, and tail black.

It is defcribed by Forfcal, who faw a dried fpecimen of a young bird at Smyrna. His defcription differs from the above in refpect to the colours, which might be owing to the age or fex of the bird. Defcript. Animal. Aves. p. 5—16.

The Locuft bird appears at Aleppo in June, about the time the white mulberries are ripe, and it feeds upon that fruit, at a time when no Locufts are to be found. It may be remarked that the Smurmur does not alone eat Locufts; Starlings, Sparrows, and Swallows likewife devour them. See more concerning the Smurmur in chap. iv. of this Book.

BOOK IV.

## AVES PASSERES.

MUSCICAPA.

M. Atricapilla. Linn. Syſt. Nat. p. 326. Goldfinch, Pied Fly Catcher, Pennant (Br. Zool. p. 297.)

MOTICILLA

M. Luſcinia. Linn. S. N. p. 328. Bilble بلبل Nightingale[36].

M. Ficedula. Linn. S. N. p. 330. Asfoor il Teen عصفور التين Becca fico, Petty Chaps, Pennant (Br. Zool. p. 317.)

M. Alba Linn. S. N. p. 331. White Water Wagtail.

M. Rubetra. Linn. S. N. p. 332. Whin Chat.

M. Rubecula. Linn. S. N. p. 337. Alboo Hiny ابو حنه Robin Red breaſt.

M. Troglodytes. Linn. S. N. p. 337. Fisfees فسغيس Wren.

HIRUNDO.

H. Urbica. Linn. S. N. p. 344. Hateef حطيف Martin.

H. Purpurea. Linn. S. N. p. 344. Purple Martin.

CAPRIMULGUS.

C. Europæus. Linn. S. N. p. 346. Goat Sucker.

C. Americanus. Linn. S. N. p. 346[37]?

[36] The Nightingale affords much entertainment during moſt part of the garden ſeaſon; ſinging delightfully amid the Pomegranate groves in the day time, and from loftier trees in the night. They are alſo, by ſome in the city, kept in cages, and let out at a ſmall rate, to nocturnal aſſemblies; ſo that moſt entertainments of ceremony in the ſpring, have a concert of Nightingales.

[37] This bird was ſhot at a garden about an hour from Aleppo in the year 1778. Dr. Freer remarks that the wings were of a dark brown colour (the tips of the great feathers excepted, which were grey) and marked all over with ſpots of a dirty yellow; ſo that the Macula Alba Sphærica in utraque Ala, of Brown, was wanting in this ſubject. It had diſtinctly the Narium tubuli eminentes.

CHAP.

# CHAP. III.

## OF FISHES.

FISHES FROM THE RIVER KOWICK. THE ALEPPO EEL, SO CALLED.—TWO OF THE GENUS SILURUS DESCRIBED.—THE LOCHE.—BARBEL.—BINNY OF FORSCAL.—VARIOUS CYPRINI, &c.—FISHES FROM THE ORONTES AND EUPHRATES, AND THE LAKE OF ANTIOCH COMMON EEL.—SHEAT FISH.—SILURUS ANGUILLARIS, &c.—SEA FISH FROM SCANDEROON, COD.—RED MULLET.—STURGEON, &c.



FROM what I had curforily remarked in the markets, or at the tables of the inhabitants, and from the appearance of the Kowick, I hardly expected to find fo great a variety of Fifh in that river; but upon examination it was found to produce feventeen fpecies, and amongft thofe, fome hitherto undefcribed.

To the affiduity of the fifhermen, which is reftrained to no particular feafon, and exercifed with little difcretion, may partly be afcribed the fmall fize of the fifh in general; for at Heylan, and the fountain of fifhes, where they are fuffered to remain unmolefted, they grow confiderably larger, though never fo large as the fame kind of fifh in other parts of the world.

Of the fifh which I conceive to be hitherto undefcribed, and for that reafon fhall fubjoin defcriptions and drawings,

BOOK IV. drawings, the firft is known to the Franks by the name of the Aleppo Eel[1], which it has obtained from the refemblance

[1] Ingely انكلة or Simmak Ingleez سماك انكليز

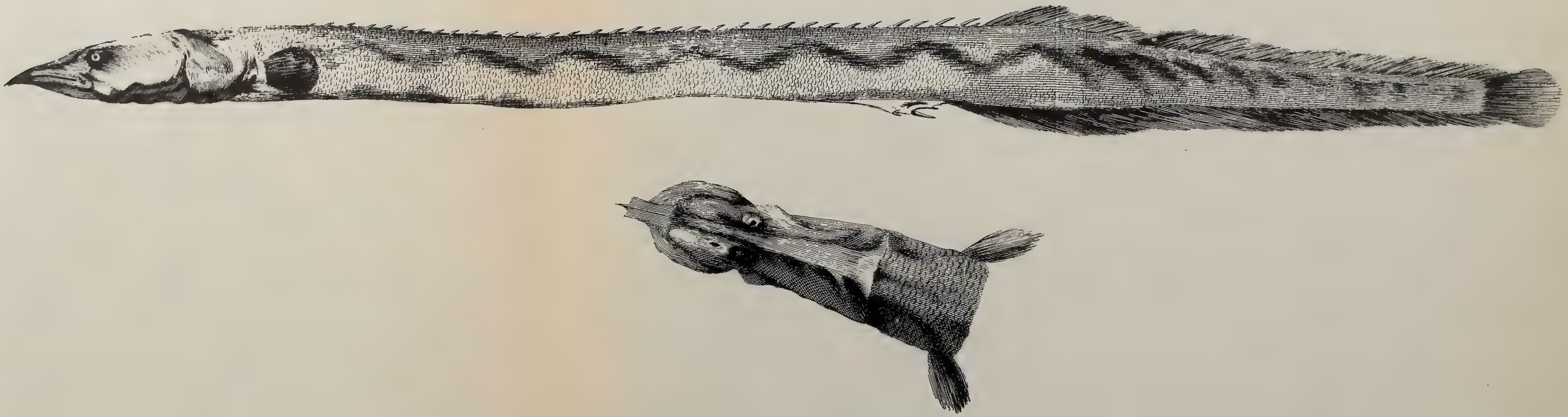
The fifh defcribed meafured eleven inches, but they are fometimes confiderably larger, as will appear from the drawing (Plate VI.) which is of the natural fize of one of the largeft.

The head is remarkably long, fmaller than the body, compreffed on the fides and in fome places bare, in others covered with fmall fcales hardly perceptible. The projecting fnout, when the mouth is fhut, refembles the beak of a bird, with two vifible tubuli near the extremity, which, in the living fubject, move as in the Muræna, but are fituated differently from the tubuli in the common Eel. The eyes are fmall, fituated on the fides near the crown, and a little behind the angles of the mouth. The noftrils are double, and about the fourth of an inch diftant from the eyes. The lips broad and lax. The teeth numerous. The body is of an Eel form, though rather lefs round, and more compreffed towards the tail. It is fmooth and covered with fmall thin, femitranfparent, cuticular fcales, rounded upon their external edge. The lateral line, which is high till it approaches the membranous part of the dorfal fin, declining a little, is continued ftraight along the middle of the tail.

The dorfal fin is very long rifing from the occiput and terminating in the caudal fin. It is compofed of thirty-three fmall crooked fpines, and eighty-one or eighty-two foft rays. The pectoral fins, confifting of twenty or twenty-one rays, are round. The anal fin rifes about the middle of the body and joins the caudal. It confifts of eighty-one rays, of which the firft three are fpinous, the middle one being the longeft. The caudal fin is fhort and oval, and compofed of nineteen diftinct rays. The colour of the head and back is blackifh, variegated with dark yellow fpots; the belly is white, changing gradually into a yellowifh caft; the anal fin near its commencement is yellow, the reft, like the dorfal and caudal, is fpotted with black.

It has been defcribed by Gronovius (Zoophylacium No. 402, p. 132. Lugd. Bat. 1781.) But he omits the tubuli at the extremity of the roftrum, and defcribes both the fpines of the dorfal and anal fins as diftinct, and not connected.

My



S^t Aubin delin.

*Ophidium Mastacembelus*

W. Skelton sculp.

semblance in its shape, to the common Eel: but it is of a different genus, and, being less oily, is esteemed a lighter and more delicate food. They are found in great abundance, and oftner appear at the English tables than any of the other fish from the Kowick. CHAP. III.

The other two nondescripts are both of the Genus Silurus. They are common in the river, but not being

My brother having deposited two specimens of this fish in the British Museum, Sir Joseph Banks and Dr. Solander after examining them and another specimen in my own possession, determined it to be an ophidium under the following description.

Ophidium Mastacembelus. Maxillis imberbibus, superiore longiore acuminata: Cauda rotundata. B 6. D $\frac{34}{114}$ P 29. A $\frac{2}{80}$ C 19.

Pinna Caudalis licet dorsali & anali unita facile distinguitur radiis Longioribus.

Instead of the former figure, I have given a new drawing, from a specimen lately received from Aleppo. (1792.)

The structure of the rostrum of this Ophidium seeming to be singular, my ingenious friend Mr. Home obligingly examined it, and favoured me with the following remarks.

In the common Eel, the lips of both jaws are fleshy and narrow; in this ophidium they are thin, broad, and pendulous: those of the upper jaw being a continuation of the common skin of the head, which, besides forming the lips laterally, projects beyond the rostrum about twice the breadth of the lip, and terminates in three processes, one in the centre of the membrane, and one upon each edge. The middle one is prominent and conical with a small point, the other two are blunted and scarcely extend beyond the membrane. These, upon examination, prove to be the orifices of three ducts, which serve for the passage of the mucus, formed by glands which are situated on the anterior part of the head.

In the common Eel, there are two ducts which serve the same purpose, but open laterally on each side of the rostrum; they are short, thick, and of a much larger size.

BOOK IV. esteemed, are seldom eaten. The first is known among the natives by the name of Zakzook[2].

[2] زقزوق (Plate VII. Fig. 1.)
The subject examined measured five inches from the tip of the snout to the tail. The predominant colour is a dark silver.

The head is large, and broader than the body; convex on the upper part but flattening on the sides and narrowing toward the mouth, which is proportionally small; the teeth numerous and irregular; the palate and tongue smooth. There are eight Cirri: the two longest rising laterally from the snout immediately above the angles of the mouth, cartilagenous and rather thick at their origin, but gradually lessening to the point; in length about two inches and a half. Two more spring from near the nostrils; and still nearer the obtuse snout are two tubuli, one on each side. Of the four Cirri of the lower jaw, the two shorter rise from the under part of the chin, the other two, (about an inch in length) a little behind them. They are all white, the two longest excepted which are of the same darkish colour with the upper part of the head. The eyes, lateral, near the crown; large, and protuberant.

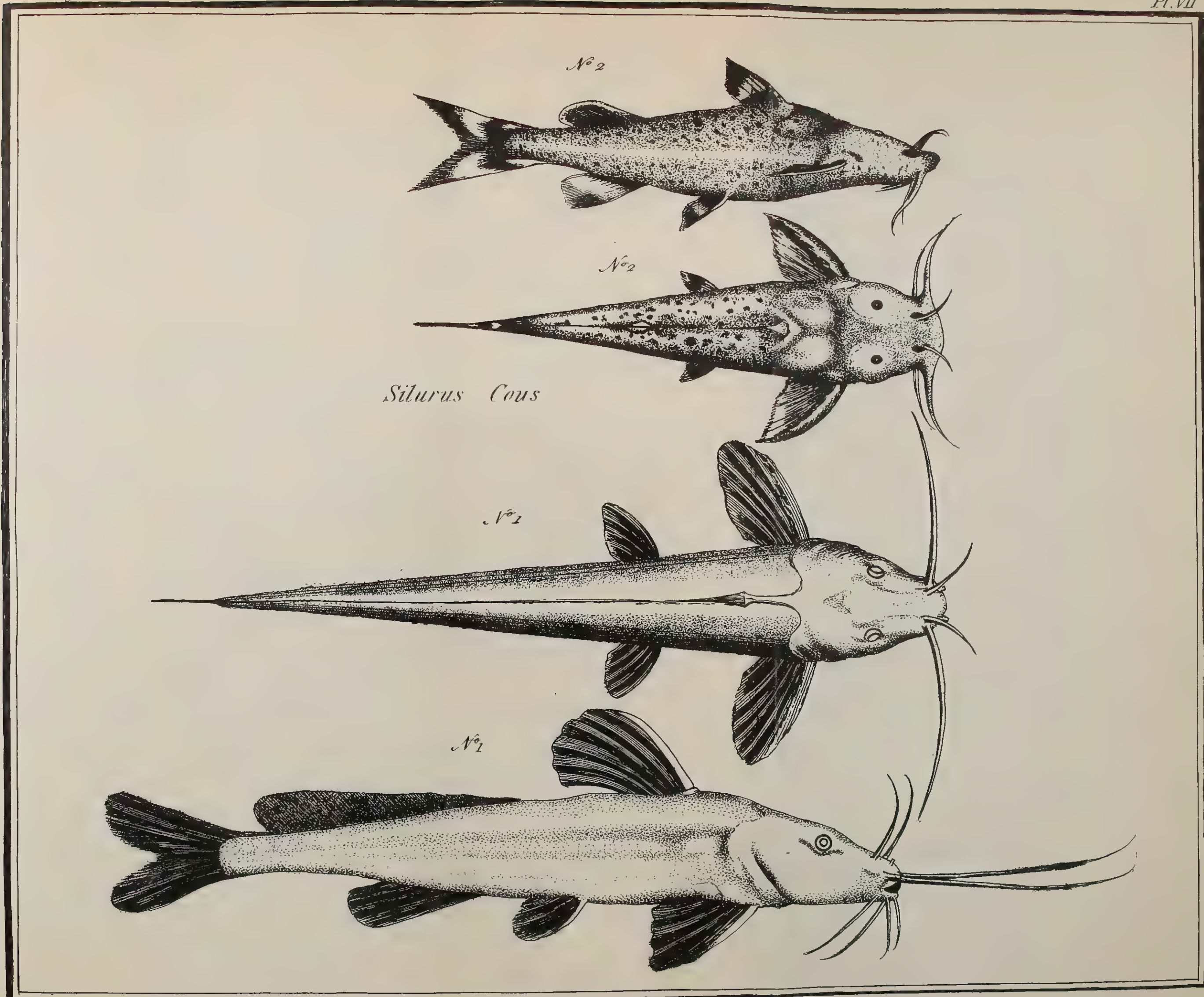
The body is oblong, thick at the shoulders, compressed, tapering at the tail, and without scales.

There are two dorsal fins; the anterior composed of eight rays, of which the first is strong and serrated; the posterior fin, reaching almost from the middle of the back to the caudal fin, is adipose, ascending, and rounded at the end. The first ray of the pectoral fin (like that of the dorsal) is strong and serrated behind. The fin has nine rays. The ventral fins are small and roundish. The anal is oblong, with eleven rays. The caudal, composed of twenty rays, is bifid, rounded at the ends.

This fish was described by Dr. Solander under the name of Silurus Pelusius. pinna dorsali postica adiposa, lanceolata elongata, ani radiis 11, cirris 8, cauda bifurca, naribus simplicibus. B 6. D $\frac{1}{8}$ c. P $\frac{1}{9}$ V A 11. C 20.

In the former edition the Zakzook was reckoned a Mystus, and under that name is described by Gronovius (Zoophylacium, No. 388. p. 126.)

The




*Silurus Pelusius*

The other Silurus from the river, is by the natives named Babooge[3]. CHAP. III.

Two only of the fishes from the Kowick are brought to the tables of the Europeans; the Ophidium already mentioned, and the Loche: the others, which are mostly of the Genus Cyprinus, and very indifferent in quality, are eaten only by the Native Christians in their Lents.

The Loche[4] is excellent, and abundant.

[3] بابوج Silurus Cous. Linn. Syst. Nat. p.504.

This fish (Plate VII. Fig. 2.) in its general shape, resembles the Zakzook, agreeing also with it in the number of Cirri and fins, as well as in the structure of the tongue and palate, and disposition of the teeth; but, at the same time, it differs remarkably in other circumstances. The head is broader and flatter; the mouth much wider; the lower jaw considerably shorter than the upper; the snout fleshy, obtuse, and prominent. The eyes almost vertical, and very small. The nostrils double, and large. The Cirri are eight in number. The two longest rise laterally from the snout or upper lip, are flattish and strong at their origin, and little more than an inch in length. Another pair much shorter rise from the nostrils; and two pair from the lower jaw. The dorsal and pectoral fins are both (as in the former fish) furnished with a strong bony serrated ray. The adipose fin is much shorter, rising at a distance from the anterior dorsal.

The colour of the fish is a pale silver marbled with grey, but the fins, tail, and two larger cirri are more remarkably variegated.

Gronovius has fully described this fish under the name also of Mystus; (No. 387. p. 126.) but it may be remarked that his figures, drawn from preserved specimens, especially in respect to the cirri, differ from the drawings made at Aleppo from recent subjects.

The description by Dr. Solander.

Silurus pinna dorsali postica adiposa ovata oblonga, ani radiis 11, Cirris 8, Cauda bifurca, naribus duplicibus. B 5. D $\frac{1}{7}$ 0. P $\frac{1}{10}$ V 6. A 11. C 20.

[4] Kibudy قبوضي Cobitis Barbatula. Linn. Syst. Nat. p. 499.

B. D 8. P. 12. V 7. A 6. C 22.

BOOK IV.

The Barbel[5] and the Chub[6] differ little from the ſame fiſh in Europe. But what in the former Edition, was named Roche comes nearer to the fiſh deſcribed by Forſcal[7].

What was termed Gudgeon[8], is likewiſe a diſtinct fiſh, and approaches neareſt to the Cyprinus Capœta.

Another Cyprinus, with two Cirri, and in ſeveral cir-

[5] Kirſeen كرسين Cyprinus Barbus. Linn. S. N. p. 525.

[6] Burak براق Cyprinus Cephalus, Linn. S. N. p. 527.

D 10. P 17. V 10. A 11. C 22.

[7] Binny بني Cyprinus Binny, pinna dorſali radiis 13, tertio craſſo, corneo. Forſcal (Deſcript. Animal, p. 71.)

The Aleppo Binny differs from that of Forſcal in the number of rays of the anal fin: the difference in the caudal, may be owing to his not counting the ſmall rays on each ſide.

B 3. D $\frac{3}{13}$ P 18. V 9. A 9. C 22.

The firſt three rays of the anal fin are cloſely united.

[8] Tukle تقل

B 3. D $\frac{3}{11}$ P 17. V. 9. A 7. C 24. Cirris duobus minutis ad angulos Oris.

The ſpecimen examined meaſured ſeven inches. The back from the vertex to the dorſal fin, arched, and remarkably ſharp. The firſt of the three bony rays is extremely ſmall and ſhort, the ſecond is about one third in length of the large, curved, bony ray, ſerrated on each ſide on the hind part, ramous at the extremity, and in its groove partly receiving a ramous ray, which is the longeſt of the fin.

The back is of a dull ſilver colour, ſprinkled, like the fins, with numerous ſmall, round, darkiſh ſpots.

This fiſh agrees in the moſt material points with the Cyprinus Capœta. (Novi Commentar, Academ. Scientiar. Imper. Petropolitan, Tom XVI. page 508.)

cum-

cumſtances agreeing, with the Capœta, is known to the Natives under the name Killore[9]. CHAP. III.

A third Cyprinus named Kurcyty[10], reſembles the two preceding fiſh in colour, but is leſs ſpotted, and inſtead of two it has four Cirri. In its form and characters it approaches ſo near to the Cyprinus Murſa of the Peterſbourgh Tranſactions, that I ſhall refer for a deſcription to that book[11].

The three fiſh laſt mentioned were erroneouſly conceived to be varieties of the Gudgeon; a miſtake by which Mr. Pennant has been miſled in his Britiſh Zoology[12].

[9] كلور

B 3. D $\frac{3}{12}$ P 18. V 11. A 7. C 22. Cirris duobus ad angulos Oris.

This fiſh meaſured ten inches and a half. In colour it reſembled the Tukle, but was leſs ſpotted. It varied alſo in its form; the back though ſharp, was much ſtraighter. In both, the lateral line, from the occiput to near the ventral fins, bends gently towards the belly; it afterwards keeps a middle courſe to the tail, which, as in the Tukle, is alſo forked.

The Cirri at the mouth, the ſituation and ſhape of the fins, agree with the Tukle; and the ſtructure of the three connected, long, bony rays of the dorſal fin, are nearly alike, only, that the third ſerrated bone in the preſent fiſh was ſhorter and more ſlender. In both, the ſcales are ſmall and cloſe.

This perhaps may be only a variety of the Cyprinus Capœta; but it may be remarked further, that the figure in the Peterſbourgh Tranſactions, particularly in the form of the back, comes nearer this fiſh than the preceding.

[10] كربطي B 3. D $\frac{3}{11}$ P 16. V. 9. A 7. C 24. Cirris quatuor; duo ad roſtri latera, duo ad angulos Oris.

[11] Petropolit. Commentar. xvii. p. 513.

[12] Vol. iii. page 316.

The

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The Tereis[13], in its ſhape and form, though a different fiſh, approaches the neareſt to the Cyprinus Leuciſcus of Linnæus.

The Kaſoor[14] appeared to be a variety of the Cyprinus Naſus.

The Zireiky[15], an Phoxinus ſquamoſus major?

What in the former Edition was taken to be a Bleak, is found to be a diſtinct fiſh, as will appear from the deſcription ſubjoined[16].

The

[13] قربس

The ſubject meaſured ſeven inches. D 12. P 13. V 9. A 9. C 24. Cauda ſub-integra.

In counting the rays of the ventral and anal fins, the firſt ſhort bone in the former, and two in the latter, which in both are connected with the firſt ramous rays, are included; but in the caudal fin, two ſmall conjoined bones on each ſide excepted, the ramous rays only are reckoned.

[14] قاصور D 9. P 13. V 9. A 9. C 24. Linea laterali recta, media.

[15] زريقي Cyprinus Quadruncialis iride croceo, macula atra ad initium caudæ Arted. (Deſcript. Spec. Piſc. 22.) D 10. P 12. V A 8. C 20.

[16] Mirmeed مرميد B 3. D 10. P 15. V 9. A 18. C 22.

This Cyprinus meaſured nearly ſeven inches. The colour on the back a dark grey, growing lighter on the ſides and belly. Some of the fins have a faint reddiſh caſt.

The head ſmall, much compreſſed; the front declining; the ſnout ſomewhat ſharp. The eyes large; the noſtrils double on a line with the middle of the orbit. The head and opercula without ſcales. The jaws nearly equal, the under aſcending. The mouth narrow. The trunk oval and much compreſſed, aſcending and carinated from the head to the dorſal fin, then deſcending and convex. The lateral line declining a little from the ſuperior part of the opercula, is afterwards ſtraight, and nearer the belly than the

The Arais [17], (probably from the ſerrated bone of the dorſal fin) was taken for the Caraſſius ſimpliciter dictus of Geſner, but beſides the want of a ſerrated bone in the anal fin, it differs in other reſpects from the Cyprinus Caraſſius



the back. The ſcales of middle ſize, ſub-ovate, imbricated, and firm. The belly ſtraight.

The dorſal fin conſiſting of ten ramous rays, is ſituated in the middle of the body, where the back begins to deſcend. The pectoral fins of fifteen or ſixteen rays, are pointed, and placed under the bony triangular edge of the aperture. The ventral fins (of nine rays) leſs accute than the pectoral, are ſituated equally diſtant from them and the anal. The anal riſes nearly oppoſite to the termination of the dorſal fin, and conſiſts of eighteen or nineteen deſcending rays, the fourth being the longeſt. The caudal fin is ſub-bifid, with twenty-two rays, and two or three ſhort ſmall ſpines on each ſide.

[17] Arais عرايس Cyprinus. B 3. D $\frac{3}{18}$ P 16. V 9. A 10. C 22.

It meaſures ſix inches. The ſhape oblong-ovate, compreſſed. The ſcales imbricated, permanent, rather large, orbicular, and ſtriated.

The head thick, convex above, compreſſed on the ſides, without ſcales, the ſnout obtuſe, projecting over the mouth; with a groove in the middle, and a ſmall bony knob between the noſtrils. The mouth large, tranſverſe, ſituated low, and the under jaw much ſhorter than the upper. The eyes large, lateral, near the roſtrum. The noſtrils on a line with the centre of the orbit; large and double. The opercula of a pearl colour, ſplendent.

The bark arched and carinated. The belly prominent. The lateral line, a little oblique at firſt aſcends near the ventral fins, and runs along the middle of the tail.

The dorſal fin riſes oppoſite to the ventral, where the trunk begins to contract. It is compoſed of three bony and fifteen ramous rays. The firſt two bony rays are ſmall, and lie cloſely connected on the third, which is about one inch in length, ſtrong and doubly ſerrated on the hind part. The pectoral fins conſiſt of ſixteen or ſeventeen rays of which the firſt three

are

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Caraſſius of Linnæus, as well as from every other deſcribed ſpecies I have met with in books. In the form of the body it approaches the Crucian of Pennant [18], or the Gibelio of Bloch [19], but is unlike in the ſhape of the fins, and the dorſal fin has not two ſerrated bones.

There remains, belonging to the Kowick, two Piſciculi, the one named Tiſtaf[20] by the Natives, the other Silal[29]. They are about two inches in length; but the ſpecimens were ſo injured by the carriage that it was not poſſible to determine even the Genus.

Though the Turks ſeldom eat fiſh, the Kowick does not afford a ſufficient quantity for the Aleppo market, and the Chriſtians, in their great Lents, are therefore ſupplied from the rivers Orontes and Euphrates: as alſo from the lake of Antioch, and a Lake near Maraſh.

Amongſt thoſe which I have remarked are the following.

are the longeſt, the others gradually diminiſhing. The ventral fins, ſituated at a diſtance from the anus, are nearly of the ſame form, (the firſt three rays being the longeſt) but conſiſting only of nine rays, they appear leſs falcated. The anal fin conſiſts of nine rays, the firſt adhering cloſely to the ſecond and the third and fourth being the longeſt. The tail is rather long ſubbifid, and compoſed of twenty rays beſides the ſmall connected ſhort bones at the root of the fin.

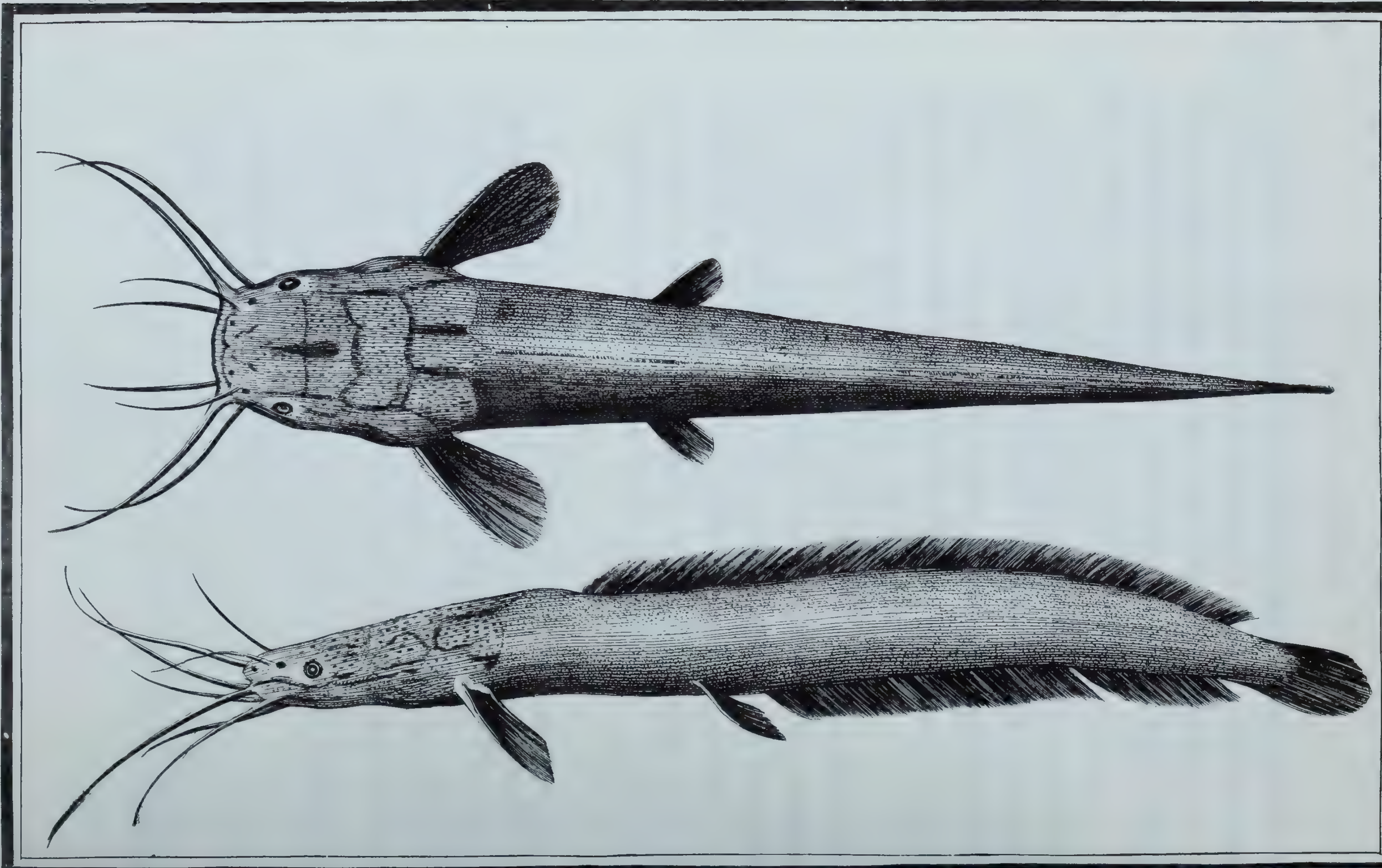
The colour dark, changeable green; the fins have a dull yellowiſh caſt.

[18] Brit. Zoolog. p. 359. No. 171.

[19] Bloch (Hiſt. Nat. des Poiſſons.)

[20] تفتاف

[21] سلال



Silurus . Anguillaris

lowing. The Eel[22]; the Sheat fiſh[23]; the Tænia[24]; the Carp[25]; Barbel[26], &c. CHAP. IV.

There is another ſpecies of the Silurus with which the market is plentifully ſupplied from the beginning of the winter till March; and of which, conceiving it hitherto not deſcribed, I have ſubjoined a deſcription with a drawing. It is chiefly brought from the Orontes, and, I believe, from ſome ſtagnant waters near that river. Though it has a rank taſte, reſembles coarſe beef in colour, and by the doctors is deemed unwholeſome, it is much eaten by the Chriſtians. It is vulgarly called the Black Fiſh, Simmak al Aſwad[27]; but the Natives affirm the proper name to be Siloor.

The

[22] Simmak Heyat سمك حيات Muræna Anguilla. Linn. Syſt. Nat. p. 426. Eel.

[23] Djirry جري Silurus Glanis. Linn. S. N. p. 501.

[24] Cobitis Tænia. Linn. S. N. p. 499.

[25] Cyprinus Carpio. Linn. S. N. p. 525.

[26] Cyprinus Barbus. Linn. S. N. p. 525.
Cyprinus Niloticus. Linn. S. N. p. 527.
Cyprinus Naſus. Linn. S. N. p. 530.

[27] سلور سماك الاسوان Silurus Anguillaris. Linn. S. N. p. 502.

This Silurus (Plate VIII.) was twenty inches in length, and weighed twenty ounces. The colour of the back, and upper part of the head, black; the under part of the head, and the body below the lateral line, of a dark purple, changing on the belly into a dull white, or lead colour.

The head is broader than the body, depreſſed, obtuſe, and in length five inches. It is covered with a granulated thin ſkin, through which the grooves and diviſions of the bones are viſible, particularly a deep groove in the

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The Sea Fiſh ſent from Scanderoon to the Engliſh, are chiefly two kinds of Cod[28]. One equal in ſize and quality to the beſt Engliſh Cod, the other named Leach, much inferior.

The French factory are much better ſupplied, by means of the captains of their ſhips, who are provided with better fiſhing-tackle than the Greeks at Scanderoon,

the middle. The upper jaw is longer than the under; the mouth rather narrower than in the Silurus Glanis; the teeth numerous, ſmall, cloſe ſet in both jaws; the tongue ſhort, obtuſe, immoveable. The eyes are ſmall, ſituated laterally but low, near where the roſtrum begins to contract. The noſtrils double, diſtant from each other, the anterior near the extremity of the roſtrum. The Cirri are eight in number. The two longeſt and ſtrongeſt (meaſuring five inches and a half) riſe from the angles of the upper lip; two not half ſo long from the poſterior noſtrils. Four from the lower jaw, of which the two exterior, from the ſide of the lower jaw, (meaſuring four inches) are the longeſt: the other two, riſe from the lower lip.

The body is without ſcales, roundiſh to near the end of the tail, where it is compreſſed; the lateral line, declining a little at its commencement, becomes ſtraight.

The dorſal fin riſing a little diſtant from the ſhoulder, is continued to within half an inch of the caudal: it is thick and fleſhy. The pectoral fins are oval and conſiſt of ten rays, of which the firſt is ſtrong and ſerrated on the anterior edge. The ventral fins are ſmall, and near the anus. The anal fin riſes near the middle of the body, and terminates oppoſite to the dorſal. The caudal is round.

This fiſh has been deſcribed at length by Gronovius, under the name of Clarias. Zoophylac, p. 100. No. 322.

Doctor Solander, upon examination of a ſpecimen in the Britiſh Muſeum, deſcribed it.

Silurus Anguillaris, Pinna dorſali unica radiis 70, Cirris octo, Capite depreſſo, oſſe ſincipitis trilobo. B 9. D 72. P $\frac{1}{10}$ V 6. A 57. C 22.

[28] Gadus. Linn. Syſt. Nat.

and

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and partly maintain the crews of their ſhips, in Port, with the fiſh caught in their nets [29].

The bay of Scanderoon abounds in a variety of fiſh; but the Greeks are ſo indolent, that it is with difficulty they can be prevailed on to launch their boats, when the weather appears doubtful; and no encouragement can induce them to go a fiſhing on any of their numerous Feaſt days.

[29] Among the fiſh brought to the French from Scanderoon, the chief is the Red Mullet. Mullus Barbatus. Linn. S. N. p. 495.

I have once or twice ſeen Sturgeon brought to Aleppo from Scanderoon; but they are reckoned a rarity.

Accipenſer Sturio. Linn. S. N. page 403.

## CHAP. IV.

### OF REPTILES, INSECTS, &c.

FROG.—RIVER CRAB.—TORTOISE.—SILK WORM.—BEE.—SCORPION.—SCOLOPENDRA.—SERPENTS.—MOSQUETOE.—LOCUST.—CHAMELEON, &c.

BOOK IV. TO collect, and examine with any degree of accuracy, the numerous subjects comprehended under the title of this chapter, required a much larger portion of time, than it was ever in my power to bestow on that branch of Natural History. I must therefore confine myself to a few only of such subjects, as are either of service, or hurtful, to the human race[1].

The river Kowick is said to have derived its name from the croaking of the Frogs which reside on its banks[2]. They are still found in vast abundance, are of

[1] A similar cause to that assigned above by my Brother, prevented my doing so much as I wished towards supplying the desiderata of this part of his plan. The want of books, and other assistance, proved an unsurmountable obstacle to determining the varieties, in cases even where the species was known; and the more minute Insects were either totally neglected, or not attended to with that care required by the Naturalist.

[2] Akurrak عقرق Rana Esculenta. Linn. Syst. Nat. p. 357.

In certain seasons, Aristophanes's Chorus is performed in high perfection. Βρεκεκεξ κοαξ κοαξ.

a large

a large ſize, and in quality ſo delicious, that ſome European Epicures have been heard to declare it was almoſt worth while to make a journey into Syria, purpoſely to regale on them. They fall to the ſhare of the French, and the Native Catholic Chriſtians; for the Turks and other inhabitants never eat them.

But another article of food, produced by the Kowick in great plenty, and in much greater requeſt than the Frogs, is a particular kind of Crab[3], very different from any thing of the kind known in England, and eſteemed by the Franks as one of the principal delicacies of their table. It is of great ſervice alſo to the Chriſtians in their Lent days, being procurable at all ſeaſons of the year. But it is in higheſt perfection in the ſeaſon of the white mulberries, when, ſtraying from the river, it pampers itſelf with the ripe fruit, ſcattered on the ground under the trees.

Belon met with them in Mount Athos, and ſuſpected at firſt that they muſt have got into the rivulet from the ſea, but afterwards found that to be impoſſible on account of the inacceſſible ſituation[4].

[3] Ziratan زراطان Cancer Fluviatilis. Belon (de Aquatilibus, p. 365.) Rondoletius (de Piſcibus, fluviat. p. 208. Lugdun. 1558.) Geſner (de Aquatilib. lib. iv. 161. Tigur. 1558.)

[4] " A la parfin eſtant arrivez le Soir a un Ruiſſelet, trouuaſmes tant de " Cancrès, qui ne reſſemblent pas aux Eſcreviſſes, que l'on en euſt peu " prendre mille preſentement en un inſtant. Le Caloire les mangeoit cruds, " & nous aſſeuroit qu'ils eſtoyent meilleurs que cuicets. Nous en mangeaſ- " mes avec luy, & ne nous ſouvient avoir trouv gouſt en viande qui ait " ſemblé plus delicieux & ſavoureux, ou fuſt pour l'urgente neceſſité de " faim, ou pour la nouveauté de la Viande." Belon (Obſerv. lib. i. c. 47.)

The

BOOK IV.

The river likewiſe affords Tortoiſes[5] in abundance, which are ſometimes, but rarely, eaten by the Chriſtians in Lent; the Land Tortoiſe[6] being preferred as more wholeſome: its eggs are alſo uſed medicinally.

Snails[7] are ſeldom uſed for food, except when preſcribed by the phyſician; and Locuſts[8], though an article of food in other parts of Syria, are not eaten by the Arabs near Aleppo.

The Silk Worm[9] is a moſt material object to Syria, being the chief ſource of its commerce with Europe. It has already been remarked that only a ſmall quantity of ſilk is made in the vicinity of the town*.

The great conſumption of honey renders the Bee[10] alſo of great importance; but the Province not ſupplying a ſufficient quantity, both honey and wax are brought from other parts, particularly from Caramania. The Moſques are illuminated by lamps, and moſt of the ordinary people burn oil; tallow candles being apt to melt in the ſummer. Wax is uſed in all the better houſes, but being unbleached, and uſually formed into very large

[5] Silhefy سلحفه Teſtudo Lutaria. Linn. Syſt. Nat. p. 352.

[6] Silhefy Burry سلحفبري Teſtudo Græca. Linn. S. N. p. 352.

[7] Bizak بزاق Limax Agreſtis. Linn. S. N. p. 1082.

[8] Jirad جراد Gryllus Migratorius. Linn. S. N. p. 708.

[9] Dood دود Phalæna Bombyx Mori. Linn. S. N. p. 817.

* Vol. i. page 84.

[10] Nihil نحل Apis Mellifica. Linn. S. N. p. 955.

tapers,

tapers, though it burns clear, it makes an unhandſome appearance, compared with the Italian wax candles. CHAP. IV.

Among the noxious animals, with which the houſes are infeſted, the Scorpion[11] holds a principal place. They are met with in the ſummer nights, crawling in the ſtreets, or on the ſtairs, and ſometimes even among the mattreſſes ſpread on the Terraces. The Natives are ſometimes ſtung by them, but it is rather wonderful that accidents are not more common. The wound in general, only occaſions pain for ſeveral hours, unattended by any further bad conſequence, though I have ſeen ſome inſtances in female patients, where the pain and ſwelling was exceſſive, accompanied with vomitings, and faintings. The Natives exhibit Theriac as in other caſes of poiſon; and moſt houſes are provided with a phial of oil, in which the bruiſed animal has been ſteeped: but, though plain oil was found an application of equal efficacy, it was in general expedient to indulge a popular prejudice.

The wound inflicted by the Scolopendra[12] is reckoned little leſs venomous than the ſting of the Scorpion, but the animal is not ſo often ſeen within doors.

Where food has been left expoſed on the Terrace, which is frequently done before ſupper in the ſummer,

[11] Akrab عقرب Scorpio Europæus. Linn. Syſt. Nat. p. 1038.

[12] Um Urba wa Urbain ام اربه و اربعين Scolopendra morſitans. Linn. S. N. p. 1063.

I have

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I have known ſeveral inſtances of a whole company being unaccountably ſeized with vomiting and other ſymptoms reſembling thoſe produced by poiſon. The Natives aſcribe ſuch accidents to venomous animals paſſing over the victuals, more eſpecially a kind of Spider which emits a deleterious juice: but I never ſaw one of them.

Though few houſes are free from Snakes[13]; bad accidents are never known to be produced by them, and indeed they are of the harmleſs kind. They uſually haunt the wood-houſe, or other offices, ſeldom appearing in the lodging apartments, though now and then they are heard ratling on the ſhelves among the ornamental china in the leſs frequented chambers, or detect themſelves by diffuſing a ſtrong muſky ſcent. They deſtroy mice; and ſmall ones have ſometimes been caught in mouſe-traps, which after gorging the priſoner, were unable to make their eſcape. It is a Snake of a whitiſh grey colour, about two feet and a half in length, which is moſt commonly found in the houſes.

Serpents of a more noxious kind inhabit the Champaign, in the hot months; but the ground, during that ſeaſon, being bare, and arid, they perceive objects at a diſtance, and flying at the approach of man, they are little ſubject to be trod upon, or otherwiſe undeſignedly provoked, ſo that it is rare to hear of their doing miſ-

[13] Hai حيه Coluber. Linn. Syſt. Nat

chief.

chief. An inftance of an Englifh gentleman killed by a Serpent, has been mentioned in another place[14]; but I never had an opportunity of feeing a venomous Snake in Syria.

Vipers[15], are not common in the vicinity of Aleppo, and are brought dried, for medicinal purpofes, from Egypt. Broth made of the common houfe Snake is fometimes eaten by the Chriftians, but it is never prefcribed as a medicine.

Formidable as fome of the animals already mentioned may appear to the imagination, there are diminutive domeftic Pefts infinitely more vexatious. Thefe are Bugs[16], Fleas[17], and Mufquetoes[18]. Very few houfes are exempt from the firft; and, where the Divan cufhions and mattraffes happen to be ftuffed with wool inftead of cotton, they are always found in multitudes. The fecond can by no care whatever be excluded from the neateft houfes; the long eaftern habit, affording them fhelter, is a favorable conveyance, and the ftreets and dufty Bazars, fo fwarm with them, that it is impoffible to walk about without collecting a colony. Among people of condition, it is not unufual to fhift on

[14] See page 157.
[15] Apha افه Coluber Vipera? Linn. S. N. p. 375.
[16] Fisfees فسفس Cimex lectularius. Linn. S. N. p. 715.
[17] Buroot برغوت Pulex irritans. Linn. S. N. p. 1021.
[18] Bukh بقه Culex pipiens. Linn. S. N. p. 1002.

their return home, but in the lower ranks, where this precaution cannot ſo conveniently be obſerved, the people are tormented beyond patience, and bear a conſtant ſucceſſion of marks upon their ſkin.

Among the ſick in the lower claſſes, in the ſeaſon of Epidemical Diſtempers, it is not eaſy to diſtinguiſh a certain ſpecies of Petechiæ from old flea-bites. The frequent uſe of the Bagnio is in ſome meaſure a protection from another kind of vermine[19], not uncommon among the poor in other hot countries; but the Bagnio is no remedy againſt fleas[20]. Hence it is that fleas make their appearance in the ſpring, and are triumphant till the ſetting in of the hot weather, when they loſe their wonted agility, and gradually diminiſh. The Muſquetoes reign the whole ſummer, and are particularly troubleſome in the night; the majority of the Natives ſleep without what are called fly-traps, or gauze curtains, uſing no other defence than a handkerchief thrown over the face.

A ſingular method of defence againſt Moſquetoes, in Egypt, is mentioned by Herodotus. "As the wind will "not ſuffer theſe inſects to riſe far from the ground, the "inhabitants of the higher part of the country uſually "ſleep in turrets. They who live in the marſhy grounds

[19] Kumle قمل Pediculus humanus. Linn. Syſt. Nat. p. 1016.

[20] An Arab Author, thus deſcribes the fleas. A black, nimble, extenuated, hunch-backed animal, which being ſenſible when any one looks on it, jumps inceſſantly, now on one ſide now on the other, till it gets out of ſight. Al Kazuinus. Bochart. (Hierozoicon, vol. ii. p. 585.)

"uſe

" ufe this fubftitute, each perfon has a net with which " they fifh by day and which they render ufeful by night. " They cover their beds with their nets, and fteep fe- " curely beneath them. If they flept in their common " habits, or under linen, the Gnats would not fail to tor- " ment them, which they do not even attempt through " a net[21]."

How far this laft circumftance is correct, I do not know. A kind of reticulated covering for horfes, is common in hot countries, but the curtains ufed by the people in Syria, are of a much clofer texture, and I fuppofe, come near to the conopeum, which the Romans feem to have confidered as a luxury imported from Egypt.

Inter figna turpe militaria
Sol afpicit Conopeum.

The Common Fly[22] is alfo, at meal-times, very troublefome, but it is eafy to elude them at other times by darkning the room. In the garden houfes, towards the end of fpring, they become intolerably vexatious, and, at dinner in the open Divans, affault in fuch fwarms, that the fervants are obliged to ftand round with green branches in their hands to defend the table. In travelling likewife in the fummer, the flies, as well as the Mufquetoes, are extremely teazing; while the horfes on their

[21] Herodotus (Euterpe. Beloe's Tranf. vol. i. p. 327.)

[22] Dubane دبانة Mufca Plebeia. Linn. Syft. Nat. p. 979.

BOOK IV. part suffer from a variety of Insects, particularly from the Horse Fly[23]; circumstances which render travelling, in the heat of the day, to the last degree fatiguing. Under the tent, the traveller is exempt from the plague of Fleas, which is one reason for preferring an encampment to resting in Khanes, or in villages, but the Musquetoes are never-failing companions, and, when the tent happens to be pitched in the vicinity of a marsh, the horses are often so harassed by Musquetoes and other Insects in the night, that they can neither rest, nor feed.

The Natives though inured to these hardships in travelling, do not suffer without murmuring, and the Franks, who travel for pleasure, find it impossible with all their ingenuity to avoid them. They indeed may in some degree be lessened, by setting out in the morning an hour or two before dawn, and by a proper choice of site for encampment; but this latter expedient is not always optional, water is an indispensable article, and the flat, neglected grounds through which the rivulets wander are often marshy.

But of the Insect tribes, the Locust[24] is the most dreadful in its depredation; it sets all the defensive arts of man at defiance, and destroys in a few days the beau-

[23] Culex Equinus. Linn. Syst. Nat. p. 1003.

[24] Jirad جراد Gryllus migratorius. Linn. S. N. p. 708.

tiful

tiful verdure of vaſt tracts of cultivated country [25]. Such deſtructive ſwarms never appeared at Aleppo during my reſidence there, but ſtraggling parties ſeldom failed to ſhow themſelves every year, in the ſpring and ſummer; and few years paſs that miſchief is not done by them in one part or other of Syria.

I once had an opportunity to ſee large ſwarms, in the iſland of Cyprus, and, till that time, had no adequate idea of their numerous hoſts, and rapacious depredations. In going in a chaiſe from Larnica to a garden at the diſtance of four or five miles, the Locuſts lay ſwarming above a foot deep in ſeveral parts of the high road, and thouſands were deſtroyed by the wheels of the carriage, craſhing over them. Hardly a leaf remained on the mulberry trees, though large fires of green wood had been kindled to windward of the gardens [26]. They are more or leſs dangerous, in reſpect to the corn, in proportion as they arrive ſooner or later in the ſeaſon; for, when the grain is nearly ripe, they do not touch it, contenting themſelves with the ſhoots

[25] Inſtances of aſtoniſhing miſchief produced by Locuſts, at different periods of time, collected from various Authors, may be found in Bochart; and in the Theatrum Minimorum Animalium Moufeti, p. 123. In the latter likewiſe are mentioned various methods that have been tried, or propoſed for ſtopping their progreſs, p. 125. Bochart examines the ſeveral paſſages in ſcripture where they are ſpoken of, and beſtows much labour on the etymology of their ſpecific names. Hierozoicon, (vol. ii. p. 440.)

[26] The progreſs of the Locuſts in Barbary is very well deſcribed by Shaw. page 187.

BOOK IV. and leaves of tenderer plants[27]. The Locuft bird[28], which providentially appears at the fame time, is of infinite fervice on thefe occafions, and on that account is much refpected by the Turks. Other birds alfo devour the Locuft, as Starlings, Sparrows and Swallows; and great numbers while yet young are deftroyed by another fpecies of Infect[29]; but the Locuft bird is the moft formidable enemy of all.

Other remarks on particular Infects fhall be fubjoined at their refpective place in the following imperfect Lift which commences with Amphibious Reptiles.

[27] This was the cafe in the year 1776, as I was informed by Dr. Freer. 'They had done confiderable damage in Mefopotamia; about Adana, Aintab, and Antioch; at Acri and other maritime towns. On the 14th of 'May they appeared at Aleppo, and continued to fhow themfelves at times 'during that and the two fubfequent months. They did little damage near 'Aleppo, except to the herbage, but, in other places of Syria, they de'ftroyed the Cotton plants, the Mulberry and Fig leaves, and even the 'leaves and bark of the Olive. The grain being too far advanced, efcaped.' The Doctor picked up young ones in the month of June. And it was believed by the Natives that there had been three different broods in the courfe of two months. The Smurmur, or Locuft birds, appeared as ufual and made great havock among them. With regard to that bird I have met in the Memoirs of the Miffionaries, a fable which I do not recollect hearing at Aleppo. In the great cities of the Eaft, particularly Damafcus and Aleppo, they take care to be provided with a certain water from the country whence the Locuft birds come, and "On pretend ici avoir reconnu par "une experience conftante que des qu'on remue cette Eau, ces Oifeaux "viennent en foule, comme s'ils la fentoient & etoient attires par fon "Odeur." Memoires des Miffions, v. 8. p. 113.

[28] Turdus Rofeus. Linn. fee page 205.

[29] Gryllus Pupus? Linn. S. N.

AMPHIBIA

## AMPHIBIA REPTILIA.

TESTUDO.

T. Lutaria. Linn. Syſt. Nat. p. 352.
T. Græca. Linn. S. N. p. 352.

RANA.

R. Bufo. Linn. S. N. p. 354.
R. Eſculenta. Linn. S. N. p. 357[30].
R. Arborea. Linn. S. N. p. 357.

LACERTA.

L. Stellio. Linn. S. N. p. 361. حردون Lizard.
L. Turcica. Linn. S. N. p. 362.
L. Chamæleon. Linn. S. N. p. 364[31]. Birbihty برىحتي

COLUBER.

[30] Akurrak is the trivial name, but Avicenna and others uſe Diphda, which according to Bochart is taken from the Hebrew. Hierozoicon, vol. ii. p. 652.

[31] The Chameleon is common enough in the gardens, as well as in the neighbouring rocky hills. It is uſually of a green colour when found on the graſs; or of the colour of the earth where it happens to reſt; and, if perched upon a branch, or trunk of a tree, its colour is nearly that of the bark.

When removed from its place, it does not immediately change colour, nor does it conſtantly in changing, aſſume that of the ground upon which it is laid. Thus, if put into a box lined with white, or with black, it will ſometimes in the black become of a lighter colour than before, and vice verſa; and ſometimes will aſſume a brimſtone colour. When the experiment was made upon a cloth of various colours, but where the animal had a larger field to move about, the event was the ſame.

It frequently goes through a ſucceſſion of colours before taking on that of the body neareſt it. When laid on the graſs, it will perhaps, from a light earthy colour, firſt become darker, then black, yellow, again darkiſh, and laſt of all green. At other times, it becomes green at once; and ſo of other colours when laid on other grounds: whence it was haſtily believed that the tranſition was always ſudden. But, notwithſtanding this irregularity in its change, eſpecially when hurried or diſturbed, its moſt permanent colour in a ſtate of repoſe, was that of the ground on which it lay, providing the ground was not of one of the colours which it never does aſſume, as red, or blue. Little material difference was obſervable, whether the experiments were made in the ſhade, or in the ſun; but the animal appears duller at ſometimes than at others, and captivity ſeems to abate his alacrity in changing.

Of

## AMPHIBIA SERPENTES.

COLUBER.

C. Vipera? Linn. Syſt. Nat. p. 375.

C. Catenatus. 230. 150. 80. Coluber nigricans, faſciis albis medio catenatis, abdomine albido. Solander.

C.

## INSECTA.

LAMPYRIS.

L. Noctiluca. Linn. Syſt. Nat. p. 643.

MELOE.

M. Veſicatorius. Linn. S. N. p. 679.

M. Syriacus. Linn. S. N. p. 680.

STAPHYLINUS.

S. Maxilloſus. Linn. S. N. p. 683.

FORFICULA.

F. Auricularia. Linn. S. N. p. 686.

MANTIS.

M. Religioſa. Linn. S. N. p. 690.

Of numbers examined in the field, none were obſerved to dart out their tongues, however allured by flies; and of ſeveral kept for ſometime in the houſe, none were ever ſeen catching their prey. Though this might probably be owing to negligence in watching them, or to their not being kept long enough, it may in ſome meaſure account for the popular prejudice of their living ſolely on air, which ſtill is prevalent in the Eaſt. " The Cameleon, according to Leo Africanus. (Purch. Pilgrims, page " 840.) is nouriſhed by the Element of Ayre and the ſun beams, at the riſing " whereof it gapeth, and turneth itſelf up and down." This is believed in Syria; but the fable of its killing Serpents by dropping ſpittle upon them, I never heard there.

That the Chameleon can ſubſiſt a long while without food, is certain; having been kept for months under a glaſs bell where no flies could have acceſs; but it was owing to want of proper watching that they were not in other circumſtances obſerved to catch their prey. They were not kept in cages, but permitted to crawl about a room, and being leſs tame than when confined, they were not diſpoſed to feed when handled or diſturbed: thoſe kept under the glaſs were not tempted to eat by offering them flies.

GRYLLUS.

## INSECTA.

GRYLLUS.

G. Domesticus. Linn. Syst. Nat. p. 694.
G. Nasutus. Linn. S. N. p. 692.
G. Gryllo-Talpa. Linn. S. N. p. 693.
G. Migratorius. Linn. S. N. p. 700[32]. Jirrad جراد
G. Falcatus. Thoracis trisegmentacei carina semiovata integra, Elytris fasciatis, Alis medio nigris. Solander.

CICADA. صرصر

NEPA.

N. Linearis. Linn. S. N. p. 714.

CIMEX.

C. Lectularius. Linn. S. N. p. 715.

PHALÆNA.

P. Bombyx Mori. Linn. S. N. p. 817.
Phalæna. Linn[33].

MYRMELEON.

M. Formica Leo. Linn. S. N. p. 914[34].

VESPA.

V. Crabro. Linn. S. N. p. 948.
V. Vulgaris. Linn. S. N. p. 949[35]. Zinboot زنبوت

[32] Damiri distinguishes the Locust by different names in its different States "cùm "exit ex Ovo Locusta vocatur Daba دبا cùm alæ suboriuntur & crescunt, dicitur "Gauga غوغا idque cùm aliæ in aliis tumultuantur; Variis autem coloribus in-"signiri cùm occipiunt, ità ut flavescunt Mares, et feminæ nigrescant, tum demùm "appellatur Girad," جراد (Hierozoicon, vol. ii. p. 447.) The latter is the vulgar name used indiscriminately at Aleppo. On the subject of the Locust's eggs see also Damiri ut sup. p. 485.

[33] There are some beautiful varieties of this Tribe. At the gardens in the spring they afford amusement after supper, visiting in endless succession, and displaying their finery to advantage on the Venetian Finars, used for protecting the candles from the wind.

[34] For an account of this curious insect see Geofroy (Hist. Abregée des Insectes, Tom. ii. p. 256. Paris 1762.)

[35] Damiri's account of this Insect may be seen in Bochart, (vol. ii. p. 534.)

## INSECTA.

APIS.

A. Longicornis. Linn. Syſt. Nat. p. 953.
A. Mellifica. Linn. S. N. p. 955.

FORMICA[36].

F. Rufa. Linn. S. N. p. 962.

MUSCA.

M. Plebeia. Linn. S. N. p. 979.

TABANUS.

T.

CULEX.

C. Pipiens. Linn. S. N. p. 1002[37].
C. Equinus. Linn. S. N. p. 1003.

PEDICULUS.

P. Humanus. Linn. S. N. p. 1016.
P. Pubis. Linn. S. N. p. 1017.
P. Ricinoides. Linn. S. N. p. 1017.
P.

PULEX.

P. Irritans. Linn. S. N. p. 1021. Flea.

ARANEA.

A. Domeſtica. Linn. S. N. p. Ankaboot عنكبوت Spider.

SCORPIO.

S. Europæus. Linn. S. N. p. 1038. Scorpion.

CANCER.

C. Fluviatilis Belon (de Aquatil. p. 365[38].)

[36] Alkazuinus gives the following account of the Ant, which is thus tranſlated by Bochart. " Cum Grana collegerunt in Apothecis ſuis, quia metuunt ne germinent, " in duas partes ſingulas ſecant, ut ſic iis eximatur Virtus Vegitativa. Sed Coriandri " granum quadrifarium dividunt, quia etiam dimidiatum regerminat. Lentem autem " hordeum, & fabam non frangunt ſed excorticant, quia per excorticationem vege- " tandi facultate privantur." (Hierozoicon, vol. ii. p. 589.)

[37] Though Bukk be the name applied ſolely to this Inſect in the vulgar tongue, the word is uſed in a more extenſive ſenſe by the Arab writers. See Hierozoicon, vol. ii. p. 562. In the ſame Author alſo may be found a curious deſcription from Al Kazuin in which the Gnat is compared to the Elephant.

[38] This has been already mentioned. Page 221.

ONISCUS.

## INSECTA.

ONISCUS.

O. Afellus. Linn. Syft. Nat. p. 1061.

SCOLOPENDRA.

S. Morfitans. Linn. S. N. p. 1063.

S. Coleoptrata. Linn. S. N.

## VERMES.

ASCARIS.

A. Vermicularis. Linn. Syft. Nat. p. 1076.

A. Lumbricoides. Linn. S. N. p. 1076.

LUMBRICUS.

L. Terreftris. Linn. S. N. p. 1076. Doode دودة

HIRUDO.

H. Medicinalis. Linn. S. N. p. 1079[39]. Alak علقة

[39] It is an accident not uncommon among the peafants, in drinking incautioufly from the brook, to take a Leech into the mouth, without perceiving it at the time, and which, fixing in the fauces, remains feveral days before they can find means to get it out. I have feen feveral inftances where, a Leech not being fufpected, the blood which from time to time came from the throat, was afcribed to fome other caufe. The animal fometimes fixes in fuch a fituation, and contracts in fuch a manner when an inftrument is introduced in order to examine the fauces, that it remains perfectly concealed; at other times, when vifible, it is not without difficulty extracted by the forceps. This was however the only effectual method; for the others mentioned by Medical writers, which were tried by way of experiment, did not fucceed. See Galen (de Locis. lib. iv. & de Simp. Med. lib. ii.) (Paul Ægineta) lib. v. (Avicenna) vol. i. p. 611. Rhazis (ad Almans. lib. ix. c. 56.) et Senertus vol. ii. page 398.)

When a probe dipped in ftrong brine could be introduced, fo as to touch the part to which the animal adhered, it fometimes would quit hold, but this feldom could be effected; and gargling was of no fervice. It often happened that the patient, (where the Leech was invifible) was able only in a very confufed way to indicate where he felt it; in which cafe it was found beft to make him keep the mouth open, and to wait patiently till the animal, ftretching out when unalarmed, detected itfelf from behind the palate; for every attempt with an inftrument made it retract, and lurk more clofely.

## VERMES.

Hirudo.

H. Sanguiſuga. Linn. S. N. p. 1079.

Limax.

L. Agreſtis. Linn. S. N. p. 1081. Snail[40].

Sepia.

S. Loligo. Linn. S. N. p. 1096.

[40] Avicenna uſes alſo the word Hulzoon for Snail, and the animal is very well deſcribed under that name by Damiri; but Bizak is the trivial name at Aleppo.

CHAP.

# CHAP. V.

## OF PLANTS.

### OF THE PLANTS IN THE ENVIRONS OF ALEPPO: AND OF SOME COLLECTED IN THE MOUNTAINS, ON THE ROAD TO SCANDEROON AND LATACHIA.



NEITHER my leiſure, nor my knowledge in Botany, with the aſſiſtance of my Brother, (who was lately arrived from Europe, and had more time to collect ſpecimens,) were equal to the taſk of forming a complete Catalogue of the plants growing near Aleppo; and, notwithſtanding the labour employed in reſearch, I have no doubt that many plants may have eſcaped our notice[1]. In the meanwhile, care has been taken that none ſhould be inſerted in the ſubſequent Catalogue but ſuch as have been aſcertained with all the accuracy in my power[2].

It

[1] This ſuſpicion was well founded; for I met with ſeveral new plants after my Brother left the country, and my ſucceſſor Doctor Freer diſcovered ſeveral more.

[2] My Brother had been prevented by other avocations, from paying much attention to Botany, previouſly to my arrival in Syria, ſo that moſt of the plants were collected and prepared, in the two or three laſt years of his reſidence there: but in order more effectually to prevent miſtakes, a conſiderable number of dried ſpecimens, ſuch more eſpecially as were unknown to

me,

It was remarked on a former occaſion*, that the Narciſſus was in flower during moſt part of the winter,

me, or about which I was dubious, were tranſmitted to my Brother after his return to England. Theſe were re-examined by ſome of his botanical friends in London, particularly by the late Mr. Millar of Chelſea, who, I have reaſon to think, approved of the arrangement adopted in the former Catalogue: but the imperfect ſtate of ſome of the ſpecimens, together with other circumſtances, produced a number of errors in determining the ſpecies; while in the application of Synonima of various Authors, conjecture was ſometimes too freely indulged. At the ſame time, the arrangement itſelf rendered the Catalogue of leſs uſe to the botanical reader accuſtomed to the more accurate method of Linnæus.

For theſe reaſons it was my wiſh to have the Catalogue reviſed, and put into methodical order: a work which I hardly ſhould have had courage to have attempted, had it not been for the aſſiſtance ſo liberally offered me, and which I have before had the honor of acknowledging in my Preface.

To the original ſpecimens belonging to my Brother, were joined a conſiderable collection of my own, which I brought from Syria, and a large parcel in the poſſeſſion of Sir Joſeph Banks, given to him by the Profeſſor of Botany at Edinburgh. Of theſe laſt ſpecimens, ſome were freſher than mine, having been ſent to Doctor Hope by my ſucceſſor at Aleppo, to whom alſo I had been obliged for ſeveral plants diſcovered after I left the country.

From ſuch materials it was reaſonable to expect that a complete Catalogue might have eaſily been drawn up, by perſons ſo converſant in Botany, as thoſe who in ſo friendly a manner had undertaken the taſk: yet, from the ſtate of many of the ſpecimens, difficulties aroſe, which only the ſuperior knowledge, practice, and indefatigable perſeverance of thoſe Gentlemen, could have ſurmounted.

To them therefore is due the merit, whatever it may be, of the Catalogue now given of the Aleppo plants: errors or miſtakes are to be imputed to me alone; though theſe, I truſt, are few in number, as the plants of which I had no ſpecimens, and which are inſerted on my own authority, are moſtly of the common kind.

* Vol. i. p. 78.

and

and that Hyacinths and Violets became plentiful in January. Of the Narciſſus, a beautiful ſpecies, called by the Natives Modaf, is cultivated in the open fields near the village of Hadar; and towards the end of winter, certain Arab women are ſeen in the ſtreets, carrying baſkets of theſe flowers for ſale, and chanting as they walk along, Ya ma hullu zemanoo! Halku kareem! How delightful its ſeaſon! its Maker is bountiful!



But theſe flowers do not properly announce the ſpring, which is then known to be at hand when a ſhriller cry is heard in the ſtreets, Adjoor al Gible! or Mountain Cucumber! Theſe are ſmall edulous roots, which, made up into ſtrings or bunches by means of their own leaves, are brought to town in quantities by the Bidoween women and children. The root when diveſted of its bark, is perfectly white, and taſtes very like a freſh Nut[3]. To this, which may be reckoned the harbinger of ſpring, ſoon ſucceeds the fragrant bloſſom of the Ban, or Egyptian Willow, and then it is that the botanizing ſeaſon may be ſaid to commence.

[3] In the former Edition, this was ſaid to be the root of the Siſyrinchium; an error into which I led my Brother, being myſelf miſled by the net-like cover of the root, and by finding that plant common enough in the fields; but the root of the Siſyrinchium common at Aleppo, is bitter; and what is meant in the text is the root of a Crocus not in flower at that ſeaſon. The Bidoweens bring them from ſome diſtance, for I have not obſerved the plant ſo plentiful near town. I never could prevail on the Bidoweens to bring the entire plant in flower.

Few

BOOK IV.

Few plants are found beyond the enclofure of the gardens and vineyards, earlier than the middle of March; from which time the Botanift may with pleafure extend his range: but, in the following month, he muft exert himfelf with redoubled activity; the progrefs of vegetation being fo rapid, that every morning ufhers in frefh fubjects, and in the quick tranfition from maturity to decay, many of the fmaller plants elude examination.

To a lover of Botany, nothing can exceed the beauty of the country, about the end of April or the beginning of May. The rifings and wafte grounds on all hands invite his eye, and the corn fields, which are never weeded, feem as if fown purpofely for his entertainment. The Leontapetalon, which earlier in the feafon decorated the later ploughed lands, ftill, in fome places, tours above the ripening barley, while its bright yellow is finely contrafted by the Gladiolus, the deep azure of a luxuriant Borago, and a beautiful plant with a pale blue flower[4].

Numerous are the Pentandria, Tetradynamia, and Diadelphia plants, of humble growth, found among the wheat and barley, or in the wide extended fields of various Legumes: and it is there the corn poppies are feen of a hue fo vivid as to dazzle the eye.

The floping fides, and the rocky fummits of the low

[4] Amaryllis Montana.

hills,

hills, as well as the uncultivated ftony dales by which the hills are interfected, are not, at this time, without their peculiar plants; but the botanical harveft of the former falls fomewhat later in May, when the Gundelia is found in full beauty. After the month of June, fcarcely any plants are to be met with in the open fields, except fome of the more robuft of the Syngenefia clafs[5]. CHAP. V.

[5] Our botanical excurfions were ufually confined to within two or three miles of the city, and feldom or never exceeded fix. It may perhaps be of fome fervice to future travellers to know the tracts which were explored with moft fuccefs. Early in the fpring, the gardens near town, and thofe along the river as far as the firft mill. When the feafon was a little more advanced, a fair extent of cultivated country prefents itfelf, lying between the roots of Mount Zeilet and the ftone quaries, on the Weft fide of the river: the rifings which overlook this tract fhould not be omitted. Towards the middle of April, the fields and rifings in the vicinity of the fecond mill and Ramufa, on one fide, and between the Babullah village and Heylan to the Northward, fhould be vifited more than once; I have faid nothing of the fields towards the village of Neereb, or the rifings to the South of the town, becaufe we feldom found any plants on that fide, which were not to be met with in the tracts already mentioned.

BOOK IV.

In the following Catalogue of Aleppo plants, ſuch as are diſtinguiſhed by an Aſteriſk, are thoſe of which no ſpecimens were brought to England.

DIANDRIA.

VERONICA triphyllos. Linn. Sp. pl. 19.
VERBENA officinalis. L. ſ. p. 29.
ſupina. L. ſ. p. 29.
LYCOPUS Europæus. L. ſ. p. 30.
ZIZIPHORA capitata. L. ſ. p. 31.
hiſpanica. L. ſ. p. 31.
tenuior. L. ſ. p. 31.
Acinoides. L. ſ. p. 31.
*ROSMARINUS officinalis. L. ſ. p. 33.
SALVIA officinalis. L. ſ. p. 34.
Horminum. L. ſ. p. 34.
Verbenaca. L. ſ. p. 35.
Syriaca. L. ſ. p. 36.
ſpinoſa. Linn. Mant. 26.
ceratophylla. Linn. Sp. pl. 30.
bracteata; foliis pinnatis hirtis, calycis laciniis ſubulatis, bracteis foliaceis calyce longioribus, verticillis multifloris. Horminum Arabicum, alatis foliis, flore rubello. Pluk. Alm. 186. t. 194. f. 6.

TRIANDRIA.

VALERIANA Cornucopiæ. Linn. Sp. pl. 44.
Locuſta, α. olitoria. L. ſ. p. 47.
β. veſicaria. L. ſ. p. 47.
CROCUS ſativus, α. officinalis. L. ſ. p. 50.
β. Vernus. L. ſ. p. 50.

If I am not miſtaken, there is another Crocus at Aleppo, of which I had got no ſpecimen.

GLADIOLUS

GLADIOLUS communis. Linn. ſp. pl. 52.
IRIS ſuſiana. L. ſ. p. 55.
*florentina. L. ſ. p. 55.
perſica. L. ſ. p. 59.
Siſyrinchium. L. ſ. p. 59.
CYPERUS ſquarroſus. L. ſ. p. 66.
longus. L. ſ. p. 67.
fuſcus. L. ſ. p. 69.
NARDUS ariſtatus. L. ſ. p. 78.
PHALARIS canarienſis. L. S. p. 79.
phleoides. L. ſ. p. 80, varietas glumis ciliatis.
PANICUM viride. L. ſ. p. 83.
crus corvi. L. ſ. p. 84.
Dactylon. L. ſ. p. 85.
filiforme. L. ſ. p. 85.
lineare. L. ſ. p. 85.
PHLEUM arenarium. L. ſ. p. 88.
ALOPECURUS pratenſis. L. ſ. p. 88.
monſpelienſis. L. ſ. p. 89.
utriculatus; panicula ſpiciformi oblonga, vagina ſupremi folii ventricoſa ſpathiformi.
*MILIUM effuſum. L. ſ. p. 90.
AGROSTIS alba. L. ſ. p. 93.
AIRA aquatica. L. ſ. p. 95.
MELICA capillaris; panicula capillari patentiſſima, corollis imberbibus cylindraceo-ſubulatis.
POA pratenſis. L. ſ. p. 99.
annua. L. ſ. p. 99.
rigida. L. ſ. p. 101.
bulboſa, α. L. ſ. p. 102.
β. L. ſ. p. 102.
diſtans. Linn. Mant. 32.
DACTYLIS glomerata. L. ſ. p. 105.
FESTUCA myuros. L. ſ. p. 109.
glomerata; panicula ſpicata lobata, ſpiculis ſubquadifloris: valvis corollinis exterioribus omnibus hiſpidiuſculis ariſtatis: ariſtis ſubdorſalibus.
compacta; panicula ſpicata lobata, ſpiculis ſubſexfloris: valvulis corollinis omnibus glabris ariſtatis: ariſtis ſubdorſalibus.

BOOK IV.

BROMUS mollis. Linn. ſp. pl. 112.
ſquarroſus. L. ſ. p. 112.
ſterilis. L. ſ. p. 113.
tectorum. L. ſ. p. 114.
rubens. L. ſ. p. 114.
ſcoparius. L. ſ. p. 114. varietas hirſutio. γ.
racemoſus. L. ſ. p. 114.
PAPPOPHORUM ſquarroſum: calycibus multifloris.
(Pappophorum. Schreb. gen. pl. p. 787. n. 1715.)
STIPA juncea. Linn. ſp. pl. 116.
AVENA fatua. L. ſ. p. 118.
ſterilis. L. ſ. p. 118.
fragilis. L. ſ. p. 119.
LAGURUS ovatus. L. ſ. p. 119.
cylindricus. L. ſ. p. 120.
*ARUNDO Donax. L. ſ. p. 120.
phragmitis. L. ſ. p. 120.
LOLIUM perenne. L. ſ. p. 122.
temulentum. L. ſ. p. 122.
ELYMUS crinitus. Schreb. gram. 2. p. 15. t. 24. f. 1.
pilifer; ſpica erecta: ſpiculis ſubquadrifloris, valvulis calycinis rugoſiuſculis piloſis, involucris diphyllis ſetaceis.
SECALE cereale. Linn. ſp. pl. 124.
HORDEUM vulgare. L. ſ. p. 125.
hexaſtichum. L. ſ. p. 125.
diſtichum. L. ſ. p. 125.
bulboſum. L. ſ. p. 125.
murinum. L. ſ. p. 126.
maritimum. Vahl ſymb. 2. p. 25.
TRITICUM æſtivum. Linn. Sp. pl. 126.
*Spelta. L. ſ. p. 127.
ſubulatum; calycibus unilateralibus ſubulatis ſubtrifloris, corollis calyce brevioribus ariſtatis.
HOLOSTEUM umbellatum. Linn. Sp. pl. 130.

## TETRANDRIA.

*DIPSACUS fullonum. Linn. Sp. pl. 140.
SCABIOSA ſyriaca. L. ſ. p. 141.
ucranica. L. ſ. p. 144.
ſtellata. L. ſ. p. 144.
papposa. L. ſ. p. 146.
SHERARDIA aivenſis. L. ſ. p. 149.
ASPERULA arvenſis. L. ſ. p. 150.
GALIUM verum. L. ſ. p. 155.
Mollugo. L. ſ. p. 155.
Aparine. L. ſ. p. 157.
pariſienſe. L. ſ. p. 157.
CRUCIANELLA anguſtifolia. L. ſ. p. 157.
RUBIA tinctorum. L. ſ. p. 158.
PLANTAGO major. L. ſ. p. 163.
media. L. ſ. p. 163.
altiſſima. L. ſ. p. 164.
lagopus. L. ſ. p. 165.
luſitanica. L. ſ. p. 1667.
cretica. L. ſ. p. 165.
Pſyllium. L. ſ. p. 167.
*CORNUS mas. L. ſ. p. 171.
ELÆAGNUS anguſtifolia. L. ſ. p. 176.
CUSCUTA europæa. L. S. p. 180.
HYPECOUM procumbens. L. ſ. p. 181.
pendulum. L. ſ. p. 181.
*POTAMOGETON natans. L. ſ. p. 182.

## PENTANDRIA.

HELIOTROPIUM europæum. Linn. Sp. pl. 187.
undulatum. Vahl Symb. 1. p. 13.
myoſotoides; foliis lanceolatis acutis piloſo-ſtrigoſis, floribus ſparſis ſubſpicatiſque.
MYOSOTIS echinophora. Pallas it. 3. p. 717. tab. Ii. fig. 1.
LITHOSPERMUM arvenſe. Linn. Sp. pl. 190.
diſpermum. L. ſ. p. 191.

ANCHUSA

BOOK IV.

ANCHUSA officinalis. Linn. ſp. pl. 191.

ſtrigoſa; foliis lanceolatis hiſpidis, laciniis calycinis obtuſis ciliatis, fornicibus faucis barbatis.

CYNOGLOSSUM officinale. Linn. Sp. pl. 192.

ONOSMA piloſa; foliis lanceolatis piloſis alternis, floribus ſubſpicatis, laciniis corollinis obtuſis.

echioides. Linn. Sp. pl. 196.

BORAGO officinalis. L. ſ. p. 197.

macranthera; calycibus ciliatis tubo corollæ brevioribus, foliis lanceolatis ciliatis, antheris inæqualibus.

ASPERUGO procumbens. Linn. Sp. pl. 198.

LYCOPSIS veſicaria. L. ſ. p. 198.

ECHIUM vulgare. L. ſ. p. 200.

violaceum. Linn. Mant. 42.

ANDROSACE maxima. Linn. Sp. pl. 203.

* CYCLAMEN Europæum[7]. L. ſ. p. 207.

LYSIMACHIA Linum ſtellatum. L. ſ. p. 211.

ANAGALLIS arvenſis. L. ſ. p. 211.

PLUMBAGO europæa. L. ſ. p. 215.

CONVOLVULUS arvenſis. L. ſ. p. 218.

Scammonia[8]. L. ſ. p. 218.

Nil. L. ſ. p. 219.

pubeſcens; foliis ovato-oblongis cordatis indiviſis repandis piloſis obtuſis, pedunculis ſubbifloris calycibuſque villoſis. Convolvulus betonicifolius. Mill. Dict.

althæoides. Linn. Sp. pl. 222.

lineatus. L. ſ. p. 224.

CAMPANULA ſtrigoſa; foliis ſeſſilibus lanceolatis obtuſis integerrimis piloſis, pedunculis elongatis terminalibus, calycibus ſtrigoſis.

Erinus. Linn. Sp. pl. 240.

SAMOLUS valerandi. L. ſ. p. 243.

[7] This is a native of Scanderoon, but cultivated at Aleppo.

[8] The Scammony is a native of the mountains between Aleppo and Latachea, but does not grow wild at Aleppo. I have frequently raiſed it there in pots, but ſeeds which I ſowed in different parts of the hills, did not ſucceed. See Medical Obſervations and Inquires, Lond. 1758. vol. i.

LONICERA

* LONICERA Periclymenum[9]. Linn. ſ.p pl. 247.
* MIRABILIS Jalapa. L. ſ. p. 252.
VERBASCUM Thapſus. L. ſ. p. 252.
Lychnitis. L. ſ. p. 253.
phlomoides. L. ſ. p. 253.
DATURA faſtuoſa. L. ſ. p. 256.
HYOSCYAMUS reticulatus. L. ſ. p. 257.
albus. L. ſ. p. 257.
aureus. L. ſ. p. 257.
*NICOTIANA Tabacum. L. ſ. p. 258.
PHYSALIS Alkekengi. L. ſ. p. 262.
SOLANUM Pſeudocapſicum. L. ſ. p. 263.
Dulcamara. L. ſ. p. 264.
*Lycoperſicum. L. ſ. p. 265.
nigrum β. patulum. L. ſ. p. 266.
Melongena. Linn. Syſt. Veget. xiii. p. 188.
*CAPSICUM annuum. Linn. Sp. pl. 270.
LYCIUM barbarum. L. ſ. p. 277.
RHAMNUS Paliurus. L. ſ. p. 281.
Zizyphus. L. ſ. p. 282.
HEDERA Helix. L. ſ. p. 292.
*VITIS vinifera. L. ſ. p. 293.
LAGOECIA cuminoides. L. ſ. p. 294.
ILLECEBRUM Paronychia. L. ſ. p. 299.
capitatum. L. ſ. p. 299.
VINEA minor. L. ſ. p. 304.
NERIUM Oleander[10]. L. ſ. p. 305.
CYNANCHUM monſpeliacum. L. ſ. p. 311.
erectum. L. ſ. p. 311.
HERNIARIA hirſuta. L. ſ. p. 317.

[9] I have ſeen the Lonicera in the mountains of Byland, and it is thence brought to Aleppo in boxes.

[10] The Oleander is cultivated in the houſes at Aleppo, being brought from the mountains, or the plains of Antioch or Scanderoon, where it grows in great abundance.

CHENOPODIUM

BOOK IV. CHENOPODIUM murale. Linn. ſp. pl. 318.
ſerotinum. L. ſ. p. 319.
album. L. ſ. p. 319.
Vulvaria. L. ſ. p. 321.
Scoparia. L. ſ. p. 321.
BETA maritima. L. ſ. p. 322.
vulgaris. L. ſ. p. 322.
SALSOLA ſativa. L. ſ. p. 323.
hirſuta. L. ſ. p. 323.
altiſſima. L. ſ. p. 324.
ANABASIS aphylla. L. ſ. p. 325.
ULMUS campeſtris. L. ſ. p. 327.
GENTIANA Centaurium. L. ſ. p. 332.
ERYNGIUM puſillum L. ſ. p. 337.
campeſtre. L. ſ. p. 337.
BUPLEURUM rotundifolium. L. ſ. p. 340.
longifolium. L. ſ. p. 341.
odontites. L. ſ. p. 342.
tenuiſſimum. L. ſ. p. 343.
TORDYLIUM ſyriacum. L. ſ. p. 345.
Anthriſcus. L. ſ. p. 346.
nodoſum. L. ſ. p. 346.
CAUCALIS leptophylla. L. ſ. p. 347.
latifolia. Linn. Syſt. Veget. xiii. p. 227.
ſtrigoſa; involucris involucelliſque membranaceis, umbella univerſali multiradiata, ſeminibus glabratis: ſetis lanceolato-ſubulatis, foliis pinnatis inciſis piloſis.
DAUCUS Carota. Linn. Sp. pl. 348.
Viſnaga. L. ſ. p. 348.
Gingidium. L. ſ. p. 348.
muricatus. L. ſ. p. 349.
AMMI majus. L. ſ. p. 349.
CONIUM maculatum. L. ſ. p. 349.
HASSELQUISTIA ægyptiaca. L. . p. 355.
SIUM Falcaria. L. ſ. p. 362.
*CORIANDRUM ſativum. L. ſ. p. 367.
teſticulatum. L. ſ. p. 367.

SCANDIX

SCANDIX Pecten veneris. Linn. Sp. pl. 368.

australis. L. ſ. p. 369.

ſtellata; ſeminibus roſtratis, involucellis pinnatis: laciniis linearibus.

SESELI montanum. Linn. Sp. pl. 372.

PASTINACA Secacul [11], foliis tripinnatis: laciniis inciſis.

Tordylium Secacul. Mill. Dict. ic. 177. tab. 266.

Tordylium orientale, Secacul arabum dictum Rauwolfio. Gronov. Orient. 31.

SMYRNIUM Oluſatrum. Linn. Sp. pl. 376.

*ANETHUM graveolens. L. ſ. p. 377.

Foeniculum. L. ſ. p. 377.

*CARUM carvi. L. ſ. p. 378.

PIMPINELLA Eriocarpus, foliis radicalibus pinnatis cuneiformibus inciſis glabris; ſuperioribus filiformibus, ſeminibus hiſpidis.

* Aniſum. Linn. Sp. pl. 379.

APIUM Petroſelinum. L. ſ. p. 379.

graveolens. L. ſ. p. 379.

RHUS Coriaria. L. ſ. p. 379.

SAMBUCUS nigra. L. ſ. p. 385.

TELEPHIUM imperati. L. ſ. p. 388.

ALSINE media. L. ſ. p. 389.

mucronata. L. ſ. p. 389.

ariſtata, foliis ſetaceis, calycibus carinatis glabris ariſtatis, petalis integris breviſſimis.

Alſine mucronata. Gouan. illuſtr. 22.

LINUM perenne. Linn. Sp. pl. 397.

flavum. L. ſ. p. 399.

ſtrictum. L. ſ. p. 400.

campanulatum. L. ſ. p. 400.

[11] This root prepared with ſugar after the manner of Eringo roots, is regarded by the Arabs as an excellent reſtorative.

## HEXANDRIA.

LEUCOJUM vernum. Linn. Sp. pl. 414.
NARCISSUS Pſeudonarciſſus. L. ſ. p. 414.
Tazetta. L. ſ. p. 416.
odorus. L. ſ. p. 416.
*Jonquilla. L. ſ. p. 417.
AMARYLLIS lutea. L. ſ. p. 420.
montana. La Billardiere plant. Syr. 2. p. 5. tab. 1.
*ALLIUM Porrum. Linn. Sp. pl. 423.
Victorialis. L. ſ. p. 424.
*ſativum. L. ſ. p. 425.
*Cepa[12]. L. ſ. p. 431.
TULIPA geſneriana. L. ſ. p. 438.
HYPOXIS faſcicularis. L. ſ. p. 439. TAB. ix.
ORNITHOGALUM minimum. L. ſ. p. 440.
narbonenſe. L. ſ. p. 440.
ſtachyodes. Ait. hort. kew. 1. p. 441.
umbellatum. Linn. Sp. pl. 441.
ASPHODELUS luteus. L. ſ. p. 443.
fiſtuloſus. L. ſ. p. 444.
ramoſus. L. ſ. p. 444.
LEONTICE Chryſogonum. L. ſ. p. 447.
Leontopetalum. L. ſ. p. 448.
ASPARAGUS officinalis. L. ſ. p. 448.
*POLIANTHES tuberoſa. L. ſ. p. 453.
HYACINTHUS orientalis. L. ſ. p. 454.
Muſcari. L. ſ. p. 454.
comoſus. L. ſ. p. 455.
racemoſus. L. ſ. p. 455.
HEMEROCALLIS fulva. L. ſ. p. 462.

[12] There are ſeveral other Garlics found at Aleppo, particularly a very large mountain plant, but the ſpecimens were in ſuch bad condition that it was impoſſible to determine them.

TUNCUS



Hypoxis Fascicularis

G. D. Ehret delin



JUNCUS acutus. Linn. Sp. pl. 463.
tenax; culmo nudo ſtricto ſtriato, panicula laterati rara, ſquamis radicalibus nitidis.
bufonius. Linn. Sp. pl. 466.
FRANKENIA hirſuta. L. ſ. p. 473.
RUMEX criſpus. L. ſ. p. 476.
pulcher. L. ſ. p. 477.
divaricatus. L. ſ. p. 478.
Acetoſa. L. ſ. p. 481.
COLCHICUM montanum. L. ſ. p. 485.

## OCTANDRIA.

*LAWSONIA incermis[13]. Linn. Sp. pl. 498.
STELLERA Paſſerina. L. ſ. p. 512. Varietas foliis villoſiuſculis.
POLYGONUM maritimum. L. ſ. p. 519.
aviculare. L. ſ. p. 519.
Convolvulus. L. ſ. p. 522.

## ENNEANDRIA.

RHEUM Ribes[14]. Linn. Sp. pl. 532.
BUTOMUS umbellatus. L. ſ. p. 532.

## DECANDRIA.

ANAGYRIS fœtida. Linn. Sp. pl. 534.
RUTA graveolens. L. ſ. p. 548.
patavina. L. ſ. p. 549.
MELIA Azedarach. L. ſ. p. 550.
ZYGOPHYLLUM Fabago. L. ſ. p. 551.
TRIBULUS terreſtris. L. ſ. p. 554.

[13] This is cultivated in boxes at Aleppo, and in the winter moſt of theſe boxes are preſerved in a large grotto, which is let out for that purpoſe. The plant is liable to periſh in the houſes.

[14] I have raiſed this at Aleppo from ſeeds which I got from the neighbourhood of Balbeck. Some of the ſeeds were ſent to England, and two plants, raiſed by Mr. Gordon at Mile-end are ſtill alive, one in his garden, and another in the garden of Dr. Pitcairn at Iſlington. 1761.

BOOK IV.

SAXIFRAGA tridactylites. Linn. Sp. pl. 578.
GYPSOPHILA viſcoſa. Ait. hort. kew. 2. p. 85.
SAPONARIA officinalis. Linn. Sp. pl. 584.
Vaccaria. L. ſ. p. 585.
porrigens. Linn. Syſt. Nat. xiii. p. 347.
DIANTHUS carthuſianorum. Linn. Sp. pl. 586.
Caryophyllus. L. ſ. p. 587.
ſtrictus; caule ramoſo, foliis lineari-ſubulatis inermibus, vaginis breviſſimis, ſquamis calycinis ovatis acutis, petalis oblongis integris.
CUCUBALUS Behen. Linn. Sp. pl. 591.
SILENE luſitanica. L. ſ. p. 594.
rigida; petalis integris, floribus ſubfaſtigiatis, foliis lanceolatis obtuſiuſculis ſubtrinerviis villoſis.
trinervis; petalis bipartitis, foliis cuneiformibus trinerviis hiſpidis, ſpicis ſecundis, bracteis membranaceis.
conoidea. Linn. Sp. pl. 598.
conica. L. ſ. p. 598.
cretica. L. ſ. p. 601.
orchidea. Linn. ſuppl. 241.
ARENARIA rubra. Linn. Sp. pl. 606.
ſaxatilis. L. ſ. p. 607.
faſciculata. Linn. Syſt. Nat. xiii. p. 354.
umbellata; foliis oblongis glabris, caulibus ſimplicibus piloſis, pedunculis umbellatis.
COTYLEDON umbilicus?, β. tuberoſa. Linn. Sp. pl. 615.
OXALIS corniculata. L. ſ. p. 623.
AGROSTEMMA Githago. L. ſ. p. 624.
CERASTIUM perfoliatum. L. ſ. p. 627.
vulgatum. L. ſ. p. 627.
dichotomum. L. ſ. p. 628.
PHYTOLACCA decandra. L. ſ. p. 631.

## DODECANDRIA.

STYRAX officinale. Linn. Sp. pl. 635.
PEGANUM Harmala. L. ſ. p. 638.

LYTHRUM

LYTHRUM Salicaria. Linn. Sp. pl. 640.
Hyssopifolia. L. s. p. 642.
junceum; foliis alternis linearibus, floribus hexapetalis dodecandris: filamentis sex brevissimis; sex exsertis.
RESEDA undata. Linn. Sp. pl. 644. varietas foliis ciliatis.
EUPHORBIA thymifolia. L. s. p. 651.
Peplis. L. s. p. 652.
Peplus. L. s. p. 653.
falcata. L. s. p. 654.
Apios. L. s. p. 656.
Paralias. L. s. p. 657.
aleppica. L. s. p. 657.
segetalis. L. s. p. 657.
helioscopia. L. s. p. 658.
arguta, umbella quinquefida: subbifida, involucellis ovatis serrulatis, foliis cuneiformibus sessilibus inciso-serratis.
verrucosa, Linn. Sp. pl. 658.
Cyparissias. L. s. p. 661.
amygdaloides. L. s. p. 662.
petiolata; villosa, foliis ovatis subcordatis serrulatis.

## ICOSANDRIA.

* MYRTUS communis. Linn. Sp. pl. 673.
PUNICA Granatum. L. s. p. 676. α.
* β.
CRATÆGUS Azarolus. Linn. Sp. pl. 683.
* PYRUS communis. L. s. p. 686.
* Malus. L. s. p. 686.
Cydonia. L. s. p. 687.

## POLYGYNIA.

* ROSA rubiginosa. Linn. mant. 564.
* centifolia. Linn. Sp. pl. 704.
* sempervirens. L. s. p. 704.
* canina. L. s. p. 704.
* alba. L. s. p. 705.

RUBUS

Rubus ſanctus. Schreb. decas 1. p. 15. t. 8.
Potentilla reptans. L. ſ. p. 714.

## POLYANDRIA.

Capparis ſpinoſa. Linn. Sp. pl. 720.
Chelidonium corniculatum. L. ſ. p. 724.
hybridum. L. ſ. p. 724.
Papaver hybridum. L. ſ. p. 725.
Rhœas. L. ſ. p. 726.
Nymphæa lutea. L. ſ. p. 729.
Cistus guttatus. L. ſ. p. 741.
ſalicifolius. L. ſ. p. 742.
ledifolius. L. ſ. p. 742.
hirtus. L. ſ. p. 744.
* Corchorus olitorius. L. ſ. p. 746.
Delphinium Conſolida. L. ſ. p. 748.
Ajacis. L. ſ. p. 748.
Aquilegia vulgaris. L. ſ. p. 752.
Nigella ſativa. L. ſ. p. 753.
Anemone coronaria. L. ſ. p. 760.
Clematis cirrhoſa. L. ſ. p. 766.
Adonis miniata. Jacqu. auſtr. 4. p. 28. t. 354.
Ranunculus Ficaria. Linn. Sp. pl. 774.
aſiaticus. L. ſ. p. 777.
millefolius; calycibus piloſis, foliis ſupradecompoſitis: laciniis linearibus piloſis, caule ramoſo calycibuſque villoſis. Ranunculus minor rutæ folio, flore ſimplici, grumoſa radice, italicus. Barr. ic. 1153.
pallidus; calycibus retroflexis, pedunculis ſulcatis, caule erecto, foliis compoſitis: foliolis radicalibus obtuſiuſculis, radice fibroſa.
bulboſus. Linn. Sp. pl. 778.
ſericeus, calycibus patulis lanuginoſis, foliis piloſis ſericeis: ſuperioribus tripartitis inciſis acuminatis; inferioribus ternatis.
lanuginoſus. Linn. Sp. pl. 779. varietas ſeminibus ſquarroſis.



Stachys Pumila

G. D. Ehret delin.

RANUNCULUS arvenſis. Linn. Sp. pl. 780.
muricatus. L. ſ. p. 780.
orientalis. L. ſ. p. 781.
falcatus. L. ſ. p. 781.

## DIDYNAMIA.

AJUGA chia. Schreb. unilab. p. 25. n. 5.

TEUCRIUM parviflorum. Schreb. unilab. p. 31. n. 18.
Pſeudochamæpitys. Linn. Sp. pl. 787.
lævigatum; foliis trifidis quinquefidiſque glabris: laciniis linearibus, floribus axillaribus ſeſſilibus folio longioribus, caule lævi.

SATUREJA ſtricta; verticillis paucifloris pedunculatis ſubfaſtigiatis, laciniis calycinis lanceolatis, foliis lanceolato-oblongis nervoſis piloſiuſculis.

SIDERITIS montana. Linn. Sp. pl. 802.
romana. L. ſ. p. 802.
lanata. L. ſ. p. 804.

MENTHA ſylveſtris, L. ſ. p. 804.
ſativa. L. ſ. p. 805.

LAMIUM amplexicaule. L. ſ. p. 809. α.
β.

STACHYS cretica. Linn. Sp. pl. 812.
pungens; verticillis multifloris pedunculatis, foliis lanceolato-oblongis rugoſis crenatis hirtis, calycibus ſpinoſis.
pumila; verticillis multifloris, calycibus villoſiuſculis ſubpungentibus, foliis cordatis crenatis tomentoſis ſubtus rugoſis. TAB. x.

BALLOTA nigra. Linn. Sp. pl. 814.

MARRUBIUM vulgare. L. ſ. p. 816. α.
β.
rugoſum, dentibus calycinis denis ſubæqualibus abbreviatis muticis, foliis ovato-ſubrotundis cordatis hirtis rugoſiſſimis petiolatis.
cuneatum, dentibus calycinis denis ſubæqualibus inermibus, foliis ſubcuneiformibus rugoſis villoſis.
hiſpanicum. Linn. Sp. pl. 816.

BOOK IV.

PHLOMIS Niſſolii. Linn. Sp. pl. 819.

MOLUCCELLA lævis. L. ſ. p. 821.

ſpinoſa. L. ſ. p. 821.

ORIGANUM ſipyleum. L. ſ. p. 823.

THYMUS hirtus; pedunculis axillaribus multifloris, foliis lanceolato-lineari-bus margine revolutis integerrimis piloſis.

MELISSA officinalis. Linn. Sp. pl. 827.

cretica. L. ſ. p. 828.

DRACOCEPHALUM caneſcens. L. ſ. p. 831. varietas floribus vix calyce longioribus.

OCYMUM Baſilicum. L. ſ. p. 833.

SCUTELLARIA orientalis. L. ſ. p. 834.

EUPHRASIA latifolia. L. ſ. p. 841.

ANTIRRHINUM peliſſerianum. L. ſ. p. 855.

chalepenſe. L. ſ. p. 859.

calycinum; corollis ecaudatis, floribus axillaribus, calycibus ſubæqualibus corolla longioribus, foliis ovali-oblongis alternis.

SCROPHULARIA auriculata. Linn. Sp. pl. 864.

lucida. L. ſ. p. 865.

OROBANCHE major. L. ſ. p. 882.

ramoſa. L. ſ. p. 882.

SESAMUM indicum. L. ſ. p. 884.

VITEX Agnus Caſtus. L. ſ. p. 890.

ACANTHUS ſpinoſus. L. ſ. p. 891.

## TETRADYNAMIA.

MYAGRUM pinnatum; ſiliculis biarticulatis ſtriatis ſubtetraſpermis, foliis pinnatis glabris: laciniis linearibus inciſis.

ſativum. γ. Linn. Sp. pl. 894.

paniculatum. L. ſ. p. 894.

DRABA verna. L. ſ. p. 896.

LEPIDIUM perfoliatum. L. ſ. p. 897.

ſativum. L. ſ. p. 899.

latifolium. L. ſ. p. 899.



*Hedysarum Onobrychis*

*G. D. Ehret delin:*

*Thlaspi Carneum*

THLASPI carneum; filiculis obcordatis, foliis cordatis amplexicaulibus glabris integerrimis, caule fuperne ramofo. TAB. xi. CHAP. V.

Thlafpi orientale faxatile flore rubente, foliis Polygalæ, petalis florum æqualibus. Tourn. cor. 15.

perfoliatum. Linn. Sp. pl. 902.

Burfa paftoris. L. f. p. 903.

COCHLEARIA glaftifolia. L. f. p. 904.

Draba. L. f. p. 904.

IBERIS odorata. L. f. p. 906.

ALYSSUM minimum. L. f. p. 908.

campeftre. L. f. p. 909.

ftrigofum; herbaceum, pilis ftellatis hifpidum, foliis obovatis integerrimis, calycibus perfiftentibus, filiculis hifpidis.

CLYPEOLA Jonthlafpi. Linn. Sp. pl. 910.

BICUTELLA apula. Linn. Mant. 254.

CARDAMINE erofa; foliis bipinnatifidis: laciniis acutis.

SISYMBRIUM Nafturtium. Linn. Sp. pl. 916.

pyrenaicum. L. f. p. 916.

polyceratum. L. f. p. 918.

Sophia. L. f. p. 920.

altiffimum. L. f. p. 920.

Irio. L. f. p. 921.

ERYSIMUM officinale. L. f. p. 922.

repandum. L. f. p. 923. varietas foliis undulatis.

CHEIRANTHUS fulphureus; foliis fuperioribus lanceolatis fubdentatis acutiufculis pubefcentibus, filiquis tomentofis fubtorulofis apice bifidis.

Cheiri. Linn. Sp. pl. 924.

chius. L. f. p. 924.

tricufpidatus. L. f. p. 926.

HESPERIS triftis. L. f. p. 927.

africana. L. f. p. 928.

BRASSICA orientalis. L. f. p. 931.

campeftris. L. f. p. 931.

*Napus. L. f. p. 931.

*Rapa. L. f. p. 931.

BOOK IV.

BRASSICA oleracea. Linn. Sp. pl. 932. * γ. rubra.
* δ. capitata.
* ε. ſabauda.
* ι. botrytis.
* λ. gongylodes.

Erucaſtrum. L. ſ. p. 932.

purpuraſcens; foliis lanceolatis pinnatifidis, caule piloſo, ſiliquis articulatis glabris: roſtro elongato ſubulato.

SINAPIS arvenſis. Linn. Sp. pl. 933.

alba. L. ſ. p. 933.

hiſpanica. L. ſ. p. 934.

RAPHANUS ſativus. L. ſ. p. 935.

ISATIS luſitanica. L. ſ. p. 936.

CRAMBE amplexicaulis; foliis oblongis amplexicaulibus integerrimis cauleque glabro.

orientalis. Linn. Sp. pl. 937.

## MONADELPHIA.

GERANIUM romanum. Linn. Sp. pl. 951.

cicutarium. L. ſ. p. 951.

malacoides. L. ſ. p. 952.

ciconium. L. ſ. p. 952.

tuberoſum. L. ſ. p. 953.

robertianum. L. ſ. p. 955.

molle. L. ſ. p. 955.

diſſectum. L. ſ. p. 956.

rotundifolium. L. ſ. p. 957.

ALCEA roſea. L. ſ. p. 966.

ficifolia. L. ſ. p. 967.

MALVA rotundifolia. L. ſ. p. 969.

Sherardiana. L. ſ. p. 1675.

parviflora. L. ſ. p. 969.

GOSSYPIUM herbaceum. L. ſ. p. 975.

* HIBISCUS eſculentus. L. ſ. p. 980.

DIA-

## DIADELPHIA.

FUMARIA ſpicata. β. Linn. Syſt. Veget. xiii. p. 530.
* SPARTIUM junceum. Linn. Sp. pl. 995.
ONONIS antiquorum. L. ſ. p. 1006.
cherleri. L. ſ. p. 1007.
Natrix. L. ſ. p. 1008.
pubeſcens. Linn. Mant. 267.
ANTHYLLIS biflora; herbacea, foliis ſubternatis villoſis: foliolo terminali maximo, pedunculis elongatis bifloris.
* PHASEOLUS vulgaris. Linn. Sp. pl. 1016.
* Max. L. ſ. p. 1018.
PISUM ſativum. L. ſ. p. 1026.
arvenſe. L. ſ. p. 1027. varietas foliis ſerratis.
LATHYRUS Aphaca. L. ſ. p. 1029.
Cicera. L. ſ. p. 1030.
ſativus. L. ſ. p. 1030.
inconſpicuus. L. ſ. p. 1030.
ſylveſtris. L. ſ. p. 1033.
VICIA gracilis; pedunculis ſubbifloris folio dimidio brevioribus, foliolis lanceolatis obluſiuſculis, ſtipulis haſtatis.
ſativa. Linn. Sp. pl. 1037.
lathyroides. L. ſ. p. 1037.
lutea. L. ſ. p. 1037.
peregrina. L. ſ. p. 1038.
narbonenſis. L. ſ. p. 1038. varietas integrifolia.
Faba. L. ſ. p. 1039.
ERVUM Lens. L. ſ. p. 1039.
CICER arietinum. L. ſ. p. 1040.
GLYCYRRHIZA echinata. L. ſ. p. 1046.
glabra. L. ſ. p. 1046.
ORNITHOPUS ſcorpioides. L. ſ. p. 1049.
HIPPOCREPIS uniſiliquoſa. L. ſ. p. 1049.
HEDYSARUM Alhagi[15]. L. ſ. p. 1051.
humile. L. ſ. p. 1058.

[15] It is upon this plant that manna (Trungebeen) is found in Meſopotamia; what grows in the vicinity of Aleppo, is of low growth, and produces no manna.

BOOK IV.

HEDYSARUM Onobrychis. Linn. Sp. pl. 105 9. TAB. xi.
Crista galli. Linn. Syst. Veget. xiii. p. 563. TAB. xii.

* AESCHYNOMENE Sesban[16]. Linn. Sp. pl. 1061.

ASTRAGALUS alopecuroides. L. s. p. 1064.
capitatus. L. s. p. 1065.
guttatus; caulescens prostratus, foliolis oblongo-obovatis, racemis paucifloris, leguminibus oblongis bicarinatis glabris recurvis.
hamosus. Linn. Sp. pl. 1067.
Stella. Linn. Syst. Veget. xiii. p. 567. TAB. xv.
suberosus; caulescens diffusus, foliolis obcordatis, leguminibus oblongis dilatatis obtuse bicarinatis hamatis rugosis lanatis.
caprinus. Linn. Sp. pl. 1071.
emarginatus. La Billardiere plant. Syr. 1. p. 19. tab. 9.
Poterium. Vahl Symb. 1. p. 63.
Russelii; frutescens, floribus axillaribus solitariis folio longioribus, petiolis spinescentibus, foliolis oblongis glabris, calycibus fructiferis inflatis subpubescentibus. TAB. xiii.
cephalotes; frutescens, floribus conglobatis capitatis, petiolis longissimis spinescentibus, foliolis ovatis acutis glabris, calycibus lanatis pentaphyllis.
compactus. Lamarck encycl. 1. p. 322. Vahl symb. 1. p. 64.

PSORALEA bituminosa. Linn. Sp. pl. 1075.

TRIFOLIUM Melilotus indica. L. s. p. 1077.
hybridum. L. s. p. 1079.
repens. L. s. p. 1080.
cherleri. L. s. p. 1081.
angustifolium. L. s. p. 1083.
stellatum. L. s. p. 1083.
alexandrinum. L. s. p. 1085.
resupinatum. L. s. p. 1086.
fragiferum. L. s. p. 1086.
argutum; spicis ovatis, vexillis oblongis persistentibus, calycibus turbinato-gibbosis glabris, foliolis obovatis glabris argute serratis.

[16] This is cultivated in the Court yards.

TRIFOLIUM



G. D. Ehret delin.

Hedysarum Crista Galli



*Astragalus Rußelii*

*G.D. Ehret delin*



*G. D. Ehret. delin:*

*Lotus Arabicus*

TRIFOLIUM ſpadiceum. Linn. Sp. pl. 1087.
LOTUS arabicus. Linn. Mant. 104. TAB. xiv.
TRIGONELLA corniculata. Linn. Sp. pl. 1094.
hamoſa. L. ſ. p. 1094.
monſpeliaca. L. ſ. p. 1095.
Fœnum græcum. L. ſ. p. 1095. varietas leguminibus erectis glabris.
uncinata; leguminibus ſolitariis erectis ſtrictis apice uncinatis, foliolis obcordatis ſerratis.
MEDICAGO radiata. Linn. Sp. pl. 1096.
echinata; leguminibus reniformibus medio echinatis margine dentatis, foliis pinnatis: foliolis æqualibus.
ſativa. Linn. Sp. pl. 1096.
polymorpha. α. orbicularis. L. ſ. p. 1097.
ζ. muricata. L. ſ. p. 1098.
η. arabica. L. ſ. p. 1098.
ϑ. coronata. L. ſ. p. 1098.
ι. rigidula. L. ſ. p. 1098.
κ. ciliaris. L. ſ. p. 1099.

## POLYADELPHIA.

CITRUS Medica. Linn. Sp. pl. 1100. α.
β. Limon *.
Aurantium. L. ſ. p. 1100. α.
β. Sinenſis *.
HYPERICUM criſpum. Linn. Mant. 106.
Coris. Linn. Sp. pl. 1107.

## SYNGENESIA.

TRAGOPOGON nervoſum; calycibus corollæ radium ſubæquantibus, foliis oblongis integerrimis nervoſis baſi attenuatis. †.
orientale. Linn. Sp. pl. 1109.
porrifolium. L. ſ. p. 1110.
picroides. L. ſ. p. 1111.
lanatum. L. ſ. p. 1111.

SCORZONERA

BOOK IV.

SCORZONERA hiſpanica. Linn. Sp. pl. 1112.
angustifolia. L. ſ. p. 1113.
laciniata. L. ſ. p. 1114.
tingitana. L. ſ. p. 1114.
PICRIS Echioides. L. ſ. p. 1114.
SONCHUS oleraceus. L. ſ. p. 1116.
* LACTUCA ſativa. L. ſ. p. 1118.
Scariola. L. ſ. p. 1119.
PRENANTHES viminea. L. ſ. p. 1120.
LEONTODON Taraxacum. L. ſ. p. 1122.
aureum. L. ſ. p. 1122.
hirtum. L. ſ. p. 1123.
CREPIS veſicaria. L. ſ. p. 1132.
biennis. L. ſ. p. 1136.
LAPSANA communis. L. ſ. p. 1141.
ſtellata. L. ſ. p. 1141.
Kölpinia. Linn. ſuppl. 348.
CICHORIUM Intybus. Linn. Sp. pl. 1142.
Endivia. L. ſ. p. 1142.
ARCTIUM Lappa. L. ſ. p. 1143.
CNICUS armatus; foliis amplexicaulibus pinnatifidis ſpinoſis glabris, floribus axillaribus ſolitariis ſubſeſſilibus.
Carduus ferox. Dalech. Hiſt. 1489. cum fig.
Phœnix. Leo. Carduus ferox. Lobel. ic. 2. p. 15.
Acarna. Linn. Sp. pl. 1158.
ONOPORDUM illyricum. L. ſ. p. 1158.
* CYNARA Scolymus. L. ſ. p. 1159.
ATRACTYLIS cancellata. L. ſ. p. 1162.
CARTHAMUS tinctorius. L. ſ. p. 1162.
lanatus. L. ſ. p. 1163.
caneſcens; foliis lanceolatis pinnatifido-dentatis ſpinoſis ſubdecurrentibus ſubtus tomentoſis, caule ramoſiſſimo ſuperne lanuginoſo.
ATHANASIA maritima. Linn. Sp. pl. 1182. (prope Latachia.)

ARTEMISIA

ARTEMISIA æthiopica. Linn. Sp. pl. 1184.
campeſtris. L. ſ. p. 1185.
vulgaris. L. ſ. p. 1188.

XERANTHEMUM orientale; herbaceum, foliis lanceolato-oblongis, calycibus inermibus, ſeminum paleis denis.
Xeranthemum annuum, γ. orientale. Linn. Sp. pl. 1201.

CONYZA ſaxatilis. L. ſ. p. 1206.
rupeſtris. Linn. Mant. 113.

SENECIO abrotanifolius. Linn. Sp. pl. 1219.

INULA arabica. Linn. Mant. 114.

BELLIS perennis. Linn. Sp. pl. 1248.

TAGETES patula. L. ſ. p. 1249.

CHRYSANTHEMUM tenuiſſimum; foliis bipinnatis: laciniis filiformibus ſubulatis, caulibus unifloris, ſquamis calycinis margine ſphacelatis.

MATRICARIA Parthenium. Linn. Sp. pl. 1255.

COTULA aurea. L. ſ. p. 1257.

ANACYCLUS creticus. L. ſ. p. 1258.

ANTHEMIS chia. L. ſ. p. 1260.
Cotula. L. ſ. p. 1261.
valentina. L. ſ. p. 1262.
ſcarioſa; foliis bipinnatis: laciniis filiformibus acutis, pedunculis nudis longiſſimis, calycibus membranaceis nitidiſſimis.

ACHILLEA Santolina. Linn. Sp. pl. 1264.

BUPHTHALMUM ſpinoſum. L. ſ. p. 1274.

CENTAUREA Crupina. L. ſ. p. 1285.
moſchata. L. ſ. p. 1286.
Cyanus. L. ſ. p. 1289.
benedicta. L. ſ. p. 1296.
Calcitrapa. L. ſ. p. 1297.
calcitrapoides. L. ſ. p. 1297.
rigida; calycibus ſimpliciſſimis ſpinoſis: ſpinis erectis, foliis ſcabris: inferioribus pinnatifidis; ſuperioribus lanceolatis integris, ramis paniculatis.
pumila. Linn. Sp. pl. 1300.

CALENDULA arvenſis. L. ſ. p. 1303.

FILAGO germanica. L. ſ. p. 1311.

MICROPUS

BOOK IV.

Micropus erectus. Linn. Sp. pl. 1313.
Echinops Ritro. L. ſ. p. 1314.
Gundelia Tournefortii. L. ſ. p. 1315.
Viola odorata. L. ſ. p. 1324.
tricolor. L. ſ. p. 1326.
* Impatiens Balſamina. L. ſ. p. 1328.

## GYNANDRIA.

Orchis collina; bulbis indiviſis, nectarii labio indiviſo ſubrotundo emarginato; cornu germinibus breviore obtuſo, foliis oblongis.
Aristolochia maurorum. Linn. Sp. pl. 1363.
longa. L. ſ. p. 1364.
Arum intortum; acaule, foliis pedatis: laciniis lateralibus involutis, ſpatha nuda, ſpadice glabro clavato.
Arum foliis haſtatis, cuſpidibus inferioribus lateralibus protenſis. Gronov. Orient. 283.
ſagittæfolium. Linn. Sp. pl. 1369.
maculatum. L. ſ. p. 1370.
gramineum, acaule, foliis lineari-lanceolatis, ſpadice ſubclavato erecto.
Arum acaule, foliis lanceolatis, Gronov. Orient. 286, excluſis ſynonymis, præter Rauwolfii.

## MONOECIA.

Zannichellia paluſtris. Linn. Sp. pl. 1375.
Chara flexilis. L. ſ. p. 1624.
* Zea Mays. L. ſ. p. 1378.
Carex diſtans. L. ſ. p. 1387.
Urtica balearica. L. ſ. p. 1395.
urens. L. ſ. p. 1396.
* Morus alba. L. ſ. p. 1398.
* nigra. L. ſ. p. 1398.
Amaranthus caudatus. L. ſ. p. 1406.
Theligonum Cynocrambe. L. ſ. p. 1411.
Poterium Sanguiſorba. L. ſ. p. 1411.
ſpinoſum. L. ſ. p. 1412.



Quercus Coccifera

Astragalus Stella

G.D. Ehret delin

QUERCUS coccifera. Linn. Sp. pl. 1413. TAB. xv.
Robur. L. ſ. p. 1414.
* JUGLANS regia. L. ſ. p. 1415.
CORYLUS Avellana. L. ſ. p. 1417.
PLATANUS orientalis. L. ſ. p. 1417.
PINUS Pinea. L. ſ. p. 1419.
* CUPRESSUS ſempervirens. L. ſ. p. 1422.
CROTON tinctorium. L. ſ. p. 1425.
RICINUS communis. L. ſ. p. 1430.
MOMORDICA Elaterium. L. ſ. p. 1434.
* CUCURBITA lagenaria. L. ſ. p. 1434.
* Pepo. L. ſ. p. 1435.
* Melopepo. L. ſ. p. 1435.
* Citrullus. L. ſ. p. 1435.
* CUCUMIS Melo. L. ſ. p. 1436.
* Chate. L. ſ. p. 1437.
* ſativus. L. ſ. p. 1437.
* flexuoſus. L. ſ. p. 1437.
BRYONIA alba. L. ſ. p. 1438.
ANDRACHNE telephioides. L. ſ. p. 1439.

## DIOECIA.

SALIX babylonica. Linn. Sp. pl. 1443.
ægyptiaca. L. ſ. p. 1444.
PISTACIA trifolia. L. ſ. p. 1454.
SPINACEA oleracea. L. ſ. p. 1456.
CANNABIS ſativa. L. ſ. p. 1457.
POPULUS nigra. L. ſ. p. 1464.
MERCURIALIS ambigua. L. ſ. p. 1465.
JUNIPERUS Oxycedrus. L. ſ. p. 1470.
RUSCUS aculeatus. L. ſ. p. 1474.

## POLYGAMIA.

CENCHRUS capitatus. Linn. Sp. pl. 1488.
ÆGILOPS ovata. L. ſ. p. 1489.

VALANTIA hiſpida. Linn. Sp. pl. 1490.
ciliata; capſulis ſubſeſſilibus glabris echinatis, foliis lineari-cuneiformibus ciliatis.
PARIETARIA judaica. Linn. Sp. pl. 1492.
ATRIPLEX hortenſis. L. ſ. p. 1493.
haſtata. L. ſ. p. 1494.
patula. L. ſ. p. 1494.
MIMOSA farcta; aculeis ſparſis, foliis bipinnatis ſubquinquejugis: foliolis lanceolatis hiſpidiuſculis, ſpicis axillaribus folio longioribus, leguminibus oblongis.
Acatia incolis Schack, arabis Schamuth. Rauw. it. 114.
Mimoſa. Gronov. Orient. 159. qui plantam Rauwolfii falſo Mimoſæ niloticæ Linnei jungit.
FRAXINUS Ornus. Linn. Sp. pl. 1510.
CERATONIA Siliqua. L. ſ. p. 1513.
FICUS Carica. L. ſ. p. 1513.

## CRYPTOGAMIA.

ASPLENIUM Ceterach. Linn. Sp. pl. 1538.
ADIANTUM Capillus veneris. L. ſ. p. 1558.
BRYUM extinctorium. L. ſ. p. 1581.
murale. L. ſ. p. 1581.
viridulum. L. ſ. p. 1584.
HYPNUM ſericeum. L. ſ. p. 1595.
LICHEN criſpus. Linn. Syſt. Nat. xiii. 806.
TREMELLA Noſtoc. Linn. Sp. pl. 1625.
AGARICUS campeſtris. L. ſ. p. 1641.

Having never travelled in Syria with a view to Botany, I can ſay little of the mountain plants, except a few which accidentally preſented themſelves on the road to Latachea and to Scanderoon, and of thoſe having collected

lected ſpecimens, I ſhall ſubjoin a Catalogue[17]. The mountains between Shogre and Latachea, and thoſe in the vicinity of Antioch and Bylan, are in many places well wooded, and the uncultivated ſpots preſent a fine verdure variegated with a profuſion of flowers; but unleſs an excurſion were to be made on purpoſe, it is inconvenient, and ſometimes dangerous, to ſtray far from the Caravan. CHAP. V.

[17] To the liſt of mountain plants in the former Edition, are now added ſeveral which I collected myſelf in my way to Scanderoon in the month of June 1770, and others ſent to me by Dr. Freer: but much is ſtill wanting to complete the Catalogue.

### DIANDRIA.

JASMINUM fruticans. Linn. Sp. pl. 9.
PHILLYREA latifolia. L. ſ. p. 10.
SALVIA officinalis. L. ſ. p. 34.
verticillata. L. ſ. p. 37.

### TRIANDRIA.

VALERIANA Phu. Linn. Sp. pl. 45.
CYPERUS glaber. Linn. Mant. 179.

### TETRANDRIA.

ASPERULA calabrica. Linn. Suppl. 120.
GALIUM Mollugo. Linn. Sp. pl. 155.
RUBIA rotundifolia; foliis quaternis ſeſſilibus ſubrotundo-ovatis acuminatis ciliatis utrinque lævibus, caule inermi.
CISSUS pinnata; foliis pinnatis ternatiſque: foliolis ovatis inciſis glabris membranaceis.

BOOK IV.

## PENTANDRIA.

LITHOSPERNUM dispermum. Linn. Sp. pl. 191.
ECHIUM vulgare. L. ſ. p. 200.
CONVOLVULUS Scammonia. L. ſ. p. 218.
LONICERA Periclymenum. L. ſ. p. 247.
RHAMNUS Alaternus. L. ſ. p. 281.
Paliurus. L. ſ. p. 281.
LAGOECIA cuminoides. L. ſ. p. 294.
NERIUM Oleander. L. ſ. p. 305.
GENTIANA Centaurium. L. ſ. p. 332.
BUPLEURUM odontites. L. ſ. p. 342.
SMYRNIUM perfoliatum. L. ſ. p. 376.
RHUS Cotinus. L. ſ. p. 383.
TAMARIX gallica. L. ſ. p. 386.
LINUM pubeſcens; foliis floriferis oppoſitis lanceolatis piloſis, floribus alternis ſubſeſſilibus, calycibus longitudine foliorum piloſis ciliatis, caule tereti.

## OCTANDRIA.

MICHAUXIA campanuloides. Ait. hort. kew. 2. p. 8.
DAPHNE ſericea. Vahl. Symb. 1. p. 28.
Daphne collina. Smith. Spicil. tab. 18.

## DECANDRIA.

CERCIS Siliquaſtrum. Linn. Sp. pl. 534.
STYRAX officinale. L. ſ. p. 635.
DIANTHUS arboreus. L. ſ. p. 590.

## DODECANDRIA.

EUPHORBIA pungens; umbella ſuboctofida: bifida, involucris oblongis acutis, involucellis rhomboideis, foliis lanceolatis lævibus pungentibus.
Tithymalus Characias 111. Clus. Hiſt. 2. p. 188.
Tithymalus myrſinites. Matthiol. Dioſcor. 1251.

MYRTUS



G. D. Ehret delin:

*Phlomis Herbæ Venti Var?*

## ICOSANDRIA.

MYRTUS communis. Linn. Sp. pl. 673.

## POLYANDRIA.

CISTUS incanus. Linn. Sp. pl. 737.
salvifolius. L. s. p. 738.
NIGELLA orientalis. L. s. p. 753.
CLEMATIS orientalis. L. s. p. 765.
Vitalba. L. s. p. 766.

## DIDYNAMIA.

SATUREJA montana. Linn. Sp. pl. 794.
Thymbra. L. s. p. 794.
capitata. L. s. p. 795.
LAVANDULA Stoechas. L. s. p. 800.
SIDERITIS montana. L. s. p. 802.
STACHYS pungens. } vide supra page 255.
pumila. }
MARRUBIUM rugosum. }
PHLOMIS herbæ venti Linn. Sp. pl. 819. fortasse varietas, floribus luteis. TAB. xvi.
SCUTELLARIA albida. Linn. Mant. 248.
VITEX Agnus Castus. Linn. Sp. pl. 890.

## TETRADYNAMIA.

ALYSSUM campestre. Linn. Sp. pl. 909.
clypeatum. L. s. p. 909.

## DIADELPHIA.

SPARTIUM lanigerum; foliis ternatis, ramis angulatis spinosis, calycibus leguminibusque lanatis.
GENISTA tinctoria. Linn. Sp. pl. 998. varietas angustifolia.
ONONIS Natrix. Linn. Sp. pl. 1008.
ANTHYLLIS tetraphylla. L. s. p. 1011.

ONONIS

BOOK IV. COLUTEA Pocockii. Ait. hort. kew. 3. p. 55.
CORONILLA Emerus. Linn. Sp. pl. 1046.
Securidaca. L. ſ. p. 1048.
HEDYSARUM Onobrychis. L. ſ. p. 1059.
ASTRAGALUS alopecuroides. L. ſ. p. 1064.
PSORALEA bituminoſa. L. ſ. p. 1075.
TRIFOLIUM anguſtifolium. L. ſ. p. 1083.

## POLYADELPHIA.

HYPERICUM pallens; floribus trigynis, calycibus acutis ſubglanduloſis, foliis obovatis glabris petiolatis, caule tereti.
thymifolium; floribus trigynis, calycibus obtuſis ſerrato-glanduloſis, foliis ovalibus petiolatis glabris, caule tereti.

## SYNGENESIA.

ATHANASIA maritima. Linn. Sp. pl. 1182. prope Latachea.
GNAPHALIUM Stoechas. L. ſ. p. 1193.
ſanguineum[18]. L. ſ. p. 1196.
CENTAUREA lyrata; calycibus palmato-ſpinoſis, foliis omnibus lyratis dentatis piloſis: impari maximo, caule ſtrigoſo tereti.

## GYNANDRIA.

ARISTOLOCHIA ſempervirens. Linn. Sp. pl. 1363.

## MONOECIA.

QUERCUS Cerris. Linn. Sp. pl. 1415.
BRYONIA cretica. L. ſ. p. 1439.

[18] This I collected on the road to Scanderoon, in the mountains which we croſſed on the ſecond day's journey. It grew at no great diſtance from the road ſide, on the declivity of a hill which I walked leiſurely down, in order to pick up plants by the way.

DIOECIA.

## DIOECIA.

CANNABIS ſativa. Linn. Sp. pl. 1457.
TAMUS communis. L. ſ. p. 1458.
SMILAX rigida; caule inermi angulato, foliis inermibus cordatis, racemis compoſitis.

## POLYGAMIA.

CERATONIA Siliqua. Linn. Sp. pl. 1513.

## CRYPTOGAMIA.

POLYPODIUM vulgare. Linn. Sp. pl. 1544.

BOOK V.

THE

# NATURAL HISTORY OF ALEPPO.

## BOOK V.

## OF THE WEATHER, AND EPIDEMIC DISEASES.

### CHAP. I.

INSTRUMENTS DESCRIBED.—ABSTRACT ACCOUNT OF THE WEATHER IN THE RESPECTIVE MONTHS OF THE YEAR.—COMPARATIVE TABLES.—OBSERVATIONS, &c.

THE correfpondent feafons in different years being very much alike, I purpofe, firft to give an abftract general account of the weather of each month, drawn up from a comparative review of the Meteorological Regifter, for nine years; and afterwards in the account of the weather of particular years, previoufly to that of the epidemic difeafes, to point out the moft remarkable deviations of the feafons from their ordinary courfe. CHAP. I.

The regifter, a few interruptions excepted, was kept regularly for ten years; but as the fituation of the in-

BOOK V. ftruments was not conftantly the fame during all that time, and different Thermometers were employed, (feveral having been accidentally broken,) it may be proper to premife a few explanatory remarks on thefe circumftances.

All the Thermometers were mercurial; graduated according to Fahrenheits fcale, and moft of them made by the accurate Mr. Bird, in London. Thofe employed the firft eight years were fmall portable Thermometers, but in the years 1752 and 1753, one of thirteen inches was ufed. The Barometer ufed the whole time was an excellent one of Birds. The inftruments were infpected twice in the twenty-four hours: at feven in the morning, and three in the afternoon, in the fummer; but an hour later, in the winter.

During the years 1743[1], 1744, 1745, and 1752 and 1753, the inftruments were fufpended in a fmall wooden

[1] Part of the year 1743, the inftruments were placed in a room facing the Weft to which the fun had free accefs in the afternoon, the windows, (except in the winter), remaining conftantly open. But the Thermometer that year being broken in the month of May, and it appearing that the Mercury during the winter months, remained nearly at the fame height as when the Thermometer was placed in the wooden Kiofk, it was not thought neceffary to diftinguifh the different pofitions. It appears however from the Journal, that though during the froft of January 1743, the Thermometer in the Weft room, was never lower than 34, and that even in the Kiofk, during the froft of 1746, it ftood at 38; yet the Weft room, from its expofition to the afternoon fun, was always hotter than the Kiofk, in the fpring and fummer months.

Kiofk

Kiofk[a] facing the Eaft, which projected over a narrow ftreet running North and South, and bounded by high buildings. The Kiofk had four windows, two in front, and one on each fide, which generally remained open from April to the end of October; but the Sun, on account of the height of the buildings, had accefs only for about an hour in the day by the fmall window. The room whence the Kiofk projected communicated with an antichamber looking to the Weft, the doors and windows of which ftood open in the day time. As by this difpofition a free circulation of air was conftantly maintained, the Kiofk was confidered as a preferable fituation for the inftruments, and to that the monthly abftract of the regifter principally refers.

CHAP. I.

The pofition of the inftruments, was different in other years; for being prevented by bufinefs from regularly infpecting the inftruments at fixed hours, I was obliged to a friend, refiding at the Confular houfe, who took that tafk upon himfelf. The Thermometer was then removed to a vaulted room which had a fingle window facing the South, and communicated by doors with other chambers on each fide. Oppofite to the window a door opened upon a great Hall with a large cupola, from the lantern of which it received its only light. The window of the chamber in the fummer, was feldom fhut, and at that feafon an open latticed door was fub-

[a] A defcription of a Kiofk may be feen, vol. i. p. 28.

BOOK V. ftituted for the ordinary one: befides which, it being the entrance to the Confular apartments, the door commonly ftood open moft of the forenoon. The rooms fituated in the manner now defcribed, are remarkably warm in winter and cool in fummer; and in this pofition, it is to be underftood that the Thermometer was kept from July 1746 to July 1750[3].

Both fituations of the Thermometer were fome degrees warmer than the external air, in winter, as appears from the Mercury never falling fo low as the freezing point, even at fuch times as the froft continued for feveral days[4]; and that both, in fummer, efpecially the one at the

[3] From April 1750 till Auguft 1751 there is a chafm in the Regifter.

[4] That the Thermometer in a feries of ten years, fhould have never fallen fo low as the freezing point, is a circumftance differing fo remarkably from fubfequent obfervation, that it becomes of fome confequence to difcover the caufe of it; and the inquiry, while it leads to other matters refpecting the Syrian climate, may not only throw light on the Thermometrical obfervations from the year 1742 to the year 1754, but, in attempting to adjuft the various inftruments employed, it may ferve to connect thefe obfervations with thofe made in continuation after that period.

The Kiofk above defcribed, though a fituation in feveral refpects preferable to that at the Confular houfe, was no doubt, in the fummer, confiderably affected by the fun's reflection from the ftone walls near it; hence the Mercury in this pofition rofe higher in the afternoon, and at all times was more fenfible of alterations in the temperature of the air: on the other hand, in the winter, it funk feveral degrees lower in the morning, than at the Confular houfe; but when the fky was clear, being then fubject to the influence of reflection, it rofe higher in the afternoon, or in other words, the variation in the fame day was feveral degrees greater.

Befides

the Consular house, were cooler, was a fact sufficiently ascertained by repeated trials. CHAP. I.

I now

Besides this difference arising from the position of the Thermometer, some allowance must be made for the discordance of different instruments employed in making the observations.

Various accidents, (the disadvantages of a distant residence) prevented for a long while the comparing different Thermometers suspended together in the same place, and marking their respective variations when placed afterwards in different positions. It was not till the year 1755 that an attempt of this kind was first made in the Kiosk, and then in order to adjust as nearly as could be, the difference of the Thermometers formerly employed, and which had been accidentally broken, a remaining very small Thermometer, made by Bewe, that had been used at the same time with them, was employed as a comparative standard, and though less accurately graduated than Bird's instruments, answered the purpose very well.

The instruments now compared, consisted of one large, and two eight inch Thermometers of Bird's, and that of Bewe's, or the small one. The first and last were from that time constantly kept in the Kiosk; the others after being properly compared were removed to the Consular house, where one of them was placed in the South vaulted room, which had formerly contained the Thermometer from the year 1745 to 1750.

The three Thermometers which in the winter were suspended in the Kiosk, for the most part agreed together, or only differed one degree, and were always, three, four, or five degrees higher than the small Thermometer; but from the end of April to the end of October, the difference was found to be very inconsiderable, except when the Mercury in Bird's stood above ninety, and then the small Thermometer rose four or five degrees higher: but during the other six months of the year, Bewe's instrument, as observed before, was lower than Bird's, and, it may be added, in proportion to the increase of cold, so that in hard frost it was sometimes found eight or nine degrees lower.

Bird's Thermometer in the Kiosk, during the months of January, February, November and December, was four, six, eight, ten, and sometimes twelve degrees lower than that in the Consular house; during the other months

BOOK V.

I now proceed, agreeably to the method propofed, to give an abftract account of the weather of each month feparately,

months it was rather higher particularly in the afternoons, but the difference was inconfiderable. The difference between the morning and afternoon height of the Thermometer was conftantly greateft in the Kiofk.

Thefe facts being premifed I have, in order to fhow in one view the difcordance of the inftruments, and the effect of different pofitions, drawn up the following Tables, but have felected for that purpofe fome days of the moft extraordinary cold weather ever known at Aleppo. A is Bird's Thermometer kept in the South room in the Confular houfe. B Bird's great Thermometer in the Kiofk, and C Bewe's Thermometer in the fame pofition. The hours of obfervation were eight in the morning and three in the afternoon.

| 1756. | Hours | | A | B | C | |
|---|---|---|---|---|---|---|
| December | 8 | — | 55 | 53 | 49 | rainy |
| | 3 | — | 55 | 53 | 49 | |
| 2 | 8 | — | 54 | 50 | 46 | gloomy |
| | 3 | — | 54 | 50 | 46 | |
| 3 | 8 | — | 53 | 46 | | clear |
| | 3 | — | 54 | 48 | 44 | |
| 4 | 8 | — | 52 | 44 | 40 | fmart froft |
| | 3 | — | 53 | | | |
| 5 | 8 | — | 50 | 43 | 38 | id |
| | 3 | — | 51 | 46 | 40 | clear |
| 6 | 8 | — | 50 | 41 | 35 | hard-froft |
| | 3 | — | 51 | | | |
| 11 | 8 | — | 47 | 38 | 33 | id |
| | 3 | — | 48 | 32 | 36 | |
| 12 | 8 | — | 47 | 38 | 33 | fnow |
| | 3 | — | 48 | 42 | 36 | |
| 13 | 8 | — | 46 | 38 | 31 | id |
| | 3 | — | 46 | | | |
| 14 | 8 | — | 44 | 35 | 29 | ferene |
| | 3 | — | 44 | 35 | 29 | |
| 15 | 8 | — | 45 | 35 | 28 | id |
| | 3 | — | 45 | 36 | 29 | |
| 16 | 8 | — | 43 | 32 | 24 | id |
| | 3 | — | 44 | | | |

It

ſeparately, together with the extreme heights of the Thermometer, and the uſual morning height throughout 

It appears from this table, that during the two firſt days, which were gloomy, and wet; A and B differed only two or three degrees, but the froſt increaſing through the four ſucceeding days, the difference between the two Thermometers increaſed likewiſe, ſo that in the morning of the 6th it came to be eleven degrees. From the 10th to the 17th, the Mercury ſtill ſinking, the three Thermometers maintained the ſame reciprocal differences in height as before, or varied only one or two degrees.

On the 17th, the ſmall or Bewe's Thermometer C was removed from the Kioſk, and ſuſpended in a ſhady place in the open air. A and B remained in their former poſitions. The remarkable ſinking of the Thermometer will appear from the following table, to which I have added three more columns for three other Thermometers D, E, F. The two former were of the ſame ſize with A, and both kept at the Conſular houſe by Mr. Drummond, from a fragment of whoſe diary I have been enabled to give his obſervations for a few days. D was ſuſpended on the outſide of a Weſt window, and E on the outſide of a South window; as to F it was a large ſpirit Thermometer which hung in the Kioſk, but being inaccurately graduated was not regularly obſerved, and is only produced here to ſhow its proportional height to B which hung in the ſame place.

| 1756. December | Hours | A | B | Weather | C | D | E | F. |
|---|---|---|---|---|---|---|---|---|
| 17 | 8 | 41 | 31 | Serene, intenſe | 4 | 20 | 25 | 16 |
| | 3 | 43 | 33 | Froſt | 16 | 63 | 65 | 17 |
| 18 | 8 | 38 | 27 | | 0 | 0 | 18 | 12 |
| | 3 | 41 | 30 | id. | 12 | 49 | 50 | 14 |
| 19 | 8 | 37 | 27 | | 2 | 0 | 19 | 12 |
| | 3 | 38 | 30 | id. | 17 | 65 | 56 | .14 |
| 20 | 8 | 37 | 26 | | 5 | 0 | 25 | 11 |
| | 3 | 38 | 30 | id. | 17 | 65 | 60 | 14 |
| 21 | 8 | 37 | 26 | | 3 | 0 | 22 | 10 |
| | 3 | 38 | 29 | id. | 14 | 50 | 60 | 13 |
| 22 | 8 | 35 | 24 | | 0 | 0 | 16 | 8 |
| | 3 | 37 | | id. | | 59 | 60 | 69 |

It

BOOK V. out the month, diſtinguiſhing the firſt and ſecond fortnight, in order to ſhow the gradual tranſition of the ſeaſons.

It may be remarked from theſe tables:

1ſt. That during the three firſt days of the froſt, A ſtood at 52, and 50, B at 44, 41, and D which was ſo apt to ſink lower than either, at 40, 38 and 35.

2nd. From the 10th to the 17th, the Thermometer at the Conſular houſe falling gradually, got no lower than 43, while B in the Kioſk ſunk only to the freezing point; at that time indeed C, in the ſame poſition with B, fell to 24.

3rd. As at this period, the cold may be conſidered to have been extreme, relatively to the climate, by attending to the circumſtances juſt remarked, it will readily be perceived why the old regiſter ſhould make no mention of the Mercury ſinking ſo low as 32. That it ſhould not when the Thermometer was kept at the Conſular houſe, will not appear ſtrange, after it has been found to have remained at 43 during very hard froſt; and that it did not fall to the freezing point when the inſtrument hung in the Kioſk, till after the year 1753, was owing partly to the mildneſs of the winters, and partly to the want of a Thermometer for determining preciſely the degree of cold, where the ſeaſon happened to be more rigorous: circumſtances which will be noted occaſionally hereafter under the reſpective years.

4th. The degree of cold on the 18th of December was ſo extraordinary, that I ſhould have been apt to have ſuſpected ſome miſtake, had not ſo many different Thermometers conjoined in aſcertaining the fact. A from 41, fell to 38; B from 30 to 27; and F from 16 to 12. The Thermometers ſuſpended without doors, indicated a much more ſurprizing degree of cold. C and D fell under 0; while E which though likewiſe expoſed to the open air was more ſubject to the influence of the morning ſun, ſunk to 18. But the cold on the 22nd became more intenſe than ever. A fell to 35; B to 24; E to 16; and F to 8. The fragment of Mr. Drummond's diary breaking off at the 22nd the compariſon could be carried on no further; but it appears from my own diary, that on the 26th of December, B fell to 23, and F to 6, though both hung within doors.

5th. The

ſons. With regard to the Barometer, the variations were ſo ſmall that it was judged requiſite only to mark the greateſt and leaſt heights of the Mercury. A more minute account may be found in the regiſter at length, for the years 1752 and 1753.

5th. The difference between the morning and afternoon height of the Thermometers in the open air, is alſo deſerving of notice. C roſe from 0 to 12, D from 0 to 57 or 65, and E from 19 to 56; but in regard to the two latter, it muſt be remembered that they were expoſed freely to the ſun, whereas C remaining conſtantly in the ſhade, was ſheltered from his rays.

The winter of 1762 was the moſt ſevere during my reſidence at Aleppo, after that of 1756; but it will appear from the table annexed that the cold was not near ſo intenſe. C except on the 22nd, was ſuſpended without doors in the ſame poſition as in 1756; B and F remained as before within the Kioſk.

| 1762. December | Hours | | B | C | F | |
|---|---|---|---|---|---|---|
| 22 | 8 | —— | 38 | 30 | 26 | Serene Froſt |
| | 3 | —— | | | | |
| 23 | 8 | —— | 37 | 14 | 25 | id. |
| | 3 | —— | 38 | 34 | 26 | |
| 24 | 8 | —— | 37 | 14 | 24 | id. |
| | 3 | —— | | | | |
| 1763. January | | | | | | |
| 3 | 8 | —— | 39 | 23 | 26 | id. |
| | 3 | —— | 40 | 36 | 28 | |
| 4 | 8 | —— | 36 | 16 | 23 | id. |
| | 3 | —— | 39 | 32 | 27 | |
| 7 | 8 | —— | 34 | 14 | 21 | id. |
| | 3 | —— | | | | |
| 9 | 8 | —— | 35 | 32 | 22 | Snowing |
| | 3 | —— | 36 | 29 | 23 | hard |
| 15 | 8 | —— | 36 | 20 | 23 | |
| | 3 | —— | | | | |

It may be remarked that B never ſunk to the freezing point; and that C fell only to 14 in the open air, which, in 1756, was its common afternoon's height.

## JANUARY.

The weather in January is commonly either frofty or rainy. The fnow that falls at Aleppo falls chiefly in this month; but is feldom in any confiderable quantity, and in the ftreets does not remain long unmelted: the middle of the month is the moft ufual time of it's fnowing; after which the weather often continues frofty to the end.

Rain generally defcends in the night, and in very heavy fhowers. The winds blow moderately, and for the moft part from the Northern or Eaftern quarter.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateft height | 57 | Greateft | 29, 3 | Greateft variation of the Thermometer in one day 4 deg. |
| Leaft | 34 | Leaft | 28, 6 | |

The morning ftation of the Mercury at eight or nine o'clock fluctuates between 40 and 46 when the weather is not frofty, in froft the Mercury finks a good deal lower. At three in the afternoon, the Mercury is commonly found 3 or 4 degrees higher than in the morning, except in dark rainy weather, when the difference is either fcarcely perceptible, or at moft feldom exceeds 1 or 2 degrees.

## FEBRUARY.

The weather in this month is more variable than in the former. It fometime fnows a little, and there are commonly a few frofty days; but it is more ufually a wet month, a good deal of rain falling in the firft fortnight. The fky in fair weather, efpecially in the afternoons, is often loaded with large white clouds, at which times it is moderately warm without doors; at other times it lowers and threatens, without raining.

The winds are much the fame as in the preceding month, till towards the end, and then it fometimes blows hard Wefterly.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateft height | 55 | Greateft | 29, 3 | Greateft difference of the Thermometer in one day 8 degrees. |
| Leaft | 40 | Leaft | 28, 4 | |

The morning ftation of the Thermometer, in the firft fortnight varies from 42 to 47; the difference in the afternoon is 1, 2, or 3 degrees. In the laft fortnight, the Mercury, except in froft, rifes gradually to about 50; and the difference in the afternoon is commonly 4 or 5 degrees.

## MARCH.

A good deal of rain falls in March; but it is generally in ſhort, hard ſhowers, and often accompanied with thunder, at which times the weather is dark and gloomy: but, for the moſt part, the ſky is clear, or only variegated with light white clouds. It begins in this month to be hot in the open air.

The winds blow freſher than in January and February, and are oftener Weſterly.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 67 | Greateſt | 29 | Greateſt difference of the Thermometer in one day 9 deg. |
| Leaſt | 44 | Leaſt | 28, 6 | |

The morning ſtation of the Thermometer in the beginning of the month, is 49; about the middle of the month 52; and towards the end 58 or 59. In dark, wet weather, the difference of the morning and evening ſtations is very little.

## APRIL.

The ſky in April is generally clear, though ſometimes in the afternoons, variegated with light, white clouds; it is ſeldom overcaſt or gloomy, except when it rains, which it does in hard thunder ſhowers as in the laſt month, but not ſo often. There are commonly a few days of cloſe, hazy weather; accompanied with light, Northerly or Eaſterly breezes; but the winds, in general are freſh Weſterly. The mornings and evenings hitherto remain cool; but the weather in the day begins to grow hot.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 82 | Greateſt | 29 1 | Greateſt difference of the Thermometer in one day 10 degrees. |
| Leaſt | 56 | Leaſt | 28 5 | |

The morning ſtation of the Mercury increaſes gradually from 60 to 66, as the month advances. The difference of height between the morning and afternoon is uſually 8 or 10 degrees.

## MAY.

The ſky in May is ſometimes variegated with tranſient white clouds, but generally is quite ſerene. There are commonly a few hard ſhowers of rain, often accompanied with thunder, and ſometimes intermixed with hail. The

BOOK V. weather becomes very hot in this month, eſpecially in calms, or when the wind is either Northerly or Eaſterly, but the winds for the moſt part are Weſterly.

It may be remarked here, that, during the whole of the ſummer, the Weſterly winds have great influence on the weather. When they blow weakly the heat increaſes; when they ceaſe it becomes extreme. Theſe alterations however of the Weſt wind, are more ſenſibly felt by the human body than they are indicated by the Thermometer; whereas during the North, and the Eaſt winds, the air is not only moſt oppreſſively hot to the ſenſes, but the Mercury alſo is raiſed ſeveral degrees.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 92 | Greateſt | 29 | Greateſt difference of the Thermometer in one day 10 deg. |
| Leaſt | 67 | Leaſt | 28, 6 | |

The morning ſtation of the Mercury, at the beginning of the month. is 70, and as the month advances it riſes to 76 and 80. The difference in the afternoon increaſes gradually from 6 to 9.

## JUNE.

The ſky in this month, a few white flying clouds excepted, is conſtantly ſerene, it is very uncommon to ſee ſo much as one ſhort ſhower of rain. The heats which now become very troubleſome, are ſomewhat mitigated by the Weſterly winds predominant at this ſeaſon, and which freſhening regularly towards noon, often continue throughout the night.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 96 | Greateſt | 29 | Greateſt difference of the Thermometer in one day 12 degrees. |
| Leaſt | 76 | Leaſt | 28, 5 | |

The morning ſtation of the Mercury is 76 or 80, as in the preceding month. The difference of height in the afternoon, varies from 8 to 12 degrees.

## JULY.

The weather in July is rather hotter, the ſky remaining almoſt invariably ſerene, but in other reſpects, it differs very little from that of June.

The Weſterly winds blow freſh. When they fail, the weather becomes exceſſively hot.

Ther-

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 101[a] | Greateſt | 28, 9 | Greateſt variation of the Thermometer in one day 18 degrees. |
| Leaſt | 77 | Leaſt | 28, 5 | |

The morning ſtation of the Mercury at the beginning of the month is 80 and towards the end 85, or 86. The difference in the afternoon varies from 8 to 10 deg.

## AUGUST.

The weather for ſome time continues exactly like that of the two preceding months, but after the 20th a number of clouds uſually paſs, larger and more denſe than thoſe ſeen tranſient in the ſummer months, and are by the Europeans, called the Nile clouds. From that time, dews, which are hardly ever obſerved in the ſummer, begin to fall in the nights, but are not yet conſiderable.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 97 | Greateſt | 29 | Greateſt variation of the Thermometer in one day 10 degrees. |
| Leaſt | 74 | Leaſt | 28, 4 | |

The morning ſtation of the Mercury before the appearance of the white clouds, is pretty much the ſame as in the former month; but as ſoon as theſe appear, it falls 4 or 5 degrees. The difference in the afternoon obſervations throughout the month is about 8 or 10 degrees.

## SEPTEMBER.

The weather in the firſt fortnight is much the ſame as in the latter part of Auguſt, or rather more ſultry. When no rain falls, the whole month continues clear and ſultry; but commonly between the 15th and 25th heavy, black clouds ariſe, and hard ſqualls, blowing like whirlwinds from the Weſt, cover the whole city with duſt. This phænomenon forebodes rain; for within a day or two, ſome heavy ſhowers fall either in town, or in the neighbourhood, called the firſt rains, by which, though for the moſt part not conſiderable in quantity, the air being much refreſhed, the remainder of the month is rendered very pleaſant.

Lightning, without thunder, is ſeen almoſt every night flaſhing from the edge of heavy clouds, in the North Weſt quarter; but when it appears in

[a] It is very ſeldom that the Mercury riſes ſo high. No former inſtance of its riſing to 100, is met with in the Regiſter, except in July 1745.

the

BOOK V. the Weſt, or South Weſt it is a ſure ſign of the approaching rains, which are often accompanied with loud thunder.

The Weſterly wind in this month, ſeldom riſes above a light breeze: and it is very often perfectly calm.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 92 | Greateſt | 29 | Greateſt difference of the Thermometer in one day 12 degrees. |
| Leaſt | 62 | Leaſt | 28, 6 | |

The morning ſtation of the Mercury, at the beginning of the month, is 78; the difference in the afternoon is rather greater than in Auguſt. Upon the fall of rain the Mercury immediately ſinks 3 or 4 degrees, and uſually continues deſcending till it gets to 65. After this the difference of the morning and afternoon height of the Thermometer, ſeldom exceeds 3 or 4, and during the rain is perhaps only 1 or 2 degrees.

## OCTOBER.

Till the fall of the ſecond rains, in this month, the weather is ſerene, cool, and rather more pleaſant than at any other time of the year. Theſe ſecond rains are in ſome meaſure regulated by thoſe of September, the uſual interval between them being from twenty to thirty days; like thoſe alſo the quantity varies conſiderably in different years: but the ſecond rains are more copious than the firſt, and deſcend in heavy interrupted ſhowers, for three or four days ſucceſſively.

The winds are commonly variable, and ſeldom blow freſh.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 84 | Greateſt | 29 | Greateſt difference of the Thermometer in one day 10 degrees. |
| Leaſt | 51 | Leaſt | .28, 6 | |

The morning ſtation of the Thermomer till the fall of the ſecond rains (being higher than in the end of September) is uſually about 72; the common difference in the afternoon is 5 or 6; after the rains, the Mercury gradually ſinks in the morning to 60; the difference in the afternoon is ſeldom more than 3 or 4, but ſtill leſs when it rains.

## NOVEMBER.

November may be reckoned one of the rainy months, though with frequent intervals of very fine weather. The rain uſually deſcends in heavy ſhowers; and when one or more ſuch ſhowers fall in the day, it is in the Regiſter denomi-

denominated rainy: it would appear that the number of rainy days in November rarely exceeds ſeven. It is very uncommon to ſee ſnow; but, after the middle of the month, when the weather is ſerene, the mornings are generally froſty. CHAP. I.

The winds, which are variable and ſeldom ſtrong, hang moſtly about the Northerly or Eaſterly quarters.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 65 | Greateſt | 29, 1 | Greateſt variation of the Thermometer in one day 8 degrees. |
| Leaſt | 44 | Leaſt | 28, 4 | |

The Mercury, throughout the month, falls gradually from 60 to 50. The difference in the ſame day varies from 5 to 2; in rainy weather 0.

## DECEMBER,

This is alſo a rainy month; but the weather in the intervals, being often cloudy or foggy, is not near ſo pleaſant as in November. The greateſt number of rainy days mentioned in the Regiſter is 16; the ſmalleſt 6: but the ordinary number is 8 or 9. There is always more or leſs of froſty weather in December, and ſometimes a little ſnow falls towards the middle of the month, which is the time that the cold weather generally commences.

The winds, as in the preceding month are for the moſt part Eaſterly or Northerly.

| Thermometer | | Barometer | | |
|---|---|---|---|---|
| Greateſt height | 55 | Greateſt | 29, 1 | Greateſt difference of the Thermometer in one day 5 degrees. |
| Leaſt | 40* | Leaſt | 28, 4 | |

The uſual morning ſtation of the Mercury in December is 46: the difference in the afternoon, when it does not rain, is commonly 3 degrees.

* The Regiſter furniſhed no example of the Thermometer ſinking lower than 40 in the month of December, a circumſtance which has been accounted for in another place.

CHAP.

## CHAP. II.

### OF THE WEATHER, FROM THE YEAR 1741 TO THE YEAR 1751.

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### A. D. 1742.

THE winter of this year was unuſually ſevere and there was much leſs rain in March and April than commonly falls in thoſe months. The weather becoming very warm towards the end of April, continued ſo till the 20th of May; from which time till the 22nd of June, the air being refreſhed by ſtrong Eaſterly breezes, was rather cool for the ſeaſon: but theſe, on the 22nd of June, giving place to light breezes at North Weſt, it became exceedingly hot, and continued ſo till the 11th of July. The weather during the remainder of the ſeaſon afforded nothing remarkable. There were none of the hot Eaſterly winds this year.

Some hard ſhowers fell on the 25th of September which were the firſt rains. The weather, in the interval between theſe and the ſecond rains, which fell on ſeveral days ſucceſſively towards the end of October, was extremely pleaſant. From that time it was fair, ſerene weather, till the 14th of December, when a hard froſt ſet in, and continued all that month. A ſlight ſhock of an earthquake was felt the ſame day that the froſt commenced.

The changes of heat and cold, this year, are repreſented merely as they appeared to the ſenſes; owing to the want of a Thermometer[*].

[*] It is probable that this year would have furniſhed an example of the Mercury falling below 40, in December, had there been a Thermometer to meaſure it; for the froſt continued a fortnight, and in the following month, when a Thermometer was procured, the Mercury was found to ſink to 34.

A. D. 1743.



In the firſt fortnight of January, a great deal of ſnow fell[2]; the froſt which had begun laſt month continued, and the air was exceeding cold. The morning ſtation of the Mercury being uſually 36, (once 34) and that of the afternoon only once higher than 40. To the froſt ſucceeded a few days of fair pleaſant weather; after which violent rains ſet in that continued almoſt conſtantly till the 20th of the following month: the latter part of February was fair and pleaſant.

March ſet in with variable ſpring weather ſomewhat cooler than uſual, which continued till the 23rd, and between the 23rd and the end of the month there was much rain, hail and thunder. After this it was conſtantly fair (one thunder ſhower excepted) till the 19th of April, the weather being rather warm, accompanied with a certain hazineſs in the air. On the 20th and 21ſt hard gales from the South Weſt, with much rain, upon which the weather became remarkably cool; the Mercury, which had before commonly roſe to 74 in the afternoon, ſeldom riſing ſo high as 66. In the remainder of the month, there was a good deal of rain and thunder, and ſome hail; the wind in general blowing freſh Weſterly.

Some hard thunder ſhowers fell on the 13th and 23rd of May, but theſe excepted, the weather was conſtantly fair, pleaſant, and much cooler than uſual[3].

The weather remained cool till the 10th of June, but the reſt of that month was hot, notwithſtanding ſtrong Weſterly winds, and the frequent interpoſition of tranſient clouds. Two ſlight ſhocks of an earthquake were felt on the 12th about eight in the evening: the ſky at the time being ſerene, and the wind blowing freſh.

In the night of the firſt of July ſome ſevere thunder ſhowers fell: an extraordinary phænomenon at that ſeaſon of the year. The weather was

[2] It ſnowed a great deal the firſt day of the year, and again on the 8th. Theſe two are the only ſnowy days mentioned in the Regiſter: the expreſſion above is therefore to be underſtood as relative to the climate.

[3] The Thermometer being unfortunately broken at this time, it was the May following before another was procured from England. In that interval recourſe was had to a large ſpirit Thermometer which ſhowed diſtinctly the changes of heat and cold, but was graduated in a manner different from both Fahrenheit and Reaumur's ſcales.

BOOK V. remarkably cool all the month; a fresh Westerly wind blowing constantly both day and night: but early in August, that wind diminishing in the day and ceasing altogether soon after sunset, the rest of the month appeared uncommonly warm, a circumstance owing perhaps in some measure to the coolness of the preceding month; for the Thermometer did not indicate an increase of heat remarkably different from that of other years. On the 19th half an hour after eleven o'clock at night, a slight shock of an earthquake; the sky being serene, and little or no wind stirring.

The weather continued hot till the 10th of September, after which till the 18th it was uncommonly sultry, particularly in the night. The first rains began to fall in the night of the 18th, and though moderate in quantity, rendered the month quite cool. It rained again a little on the 8th of October, but the second rains did not begin properly till the 23rd, when they fell plentifully for three successive days. The weather in the remainder of the year afforded nothing remarkable.

## A. D. 1744.

An unusual quantity of snow fell in January[4], and in places shaded from the sun, remainded unmelted several days, which is rather uncommon in that country. The weather in February and March was as usual in other years, but April was remarkably rainy. Two pretty smart shocks of an earthquake were felt, at half after one in the morning, and a third at six in the evening of the 28th of April.

The weather in May and July was like that of moderate summers in Syria; but in June, Northerly winds being frequent, it was hotter than usual, the afternoon's height of the Thermometer being commonly 95.

After the first week of August, the air was rendered remarkably hot by Easterly winds which reigned for several days. On the 30th a shower of rain fell, which is very extraordinary in that month, and, though inconsiderable in quantity, produced a sudden coolness; the Mercury in the Thermometer falling from 92 to 83.

In the night of the 4th of September, the first rains were ushered in by the usual squall of wind, and were violent for a few hours; but little alter-

[4] Four snowy days are marked in the Register, and on the 5th, particularly it snowed remarkably. There was no proper Thermometer to determine the degree of cold.

ation

ation was produced in the temperature of the air till the fall of ſome more rain after the 20th. On the 23rd and 24th a great deal more rain fell, after which the weather grew cool.

The ſecond rains fell in the night of the 16th of October accompanied with much thunder; and it rained again on the 19th. The reſt of the year afforded nothing remarkable.

## A. D. 1745.

There was nothing uncommon in the weather of this year till the 12th of March, when a few days of froſt attended with a North Eaſt wind, nipped moſt of the bloſſoms on the trees. The Thermometer which before had ſtood at 62 in the afternoon, ſeldom during the froſt, riſing higher than 54.

April was remarkably dry; one ſhower on the 6th, being all the rain which fell in that month. The weather in May and June was as uſual.

July, a few days towards the latter end excepted, and the whole of Auguſt, were extremely hot, both from the want of refreſhing Weſterly breezes, and the frequent return of Eaſterly winds. About the middle of Auguſt the heat became exceſſive: the Thermometer in the afternoon often riſing to 100, and twice to 101.

The firſt rains, which were very moderate, fell the 10th of September, being preceded, as uſual, by a ſquall of wind. The ſecond rains fell heavy and ſeaſonably about the middle of October. Nothing further remarkable in the weather this year.

## A. D. 1746.

It ſnowed almoſt continually from the 3rd to the 7th of January, and the ſnow lay above a foot deep in the ſtreets; which is very uncommon at Aleppo. It was not all thawed within the city till after ſeveral days, and in the fields abroad, in ſuch places as the ſun beams did not reach, it remained unmelted on the 13th. The weather during the reſt of the winter and in the ſpring was as uſual.

It blew very hard Weſterly on the 13th of June, the wind bringing along with it many clouds, which on the 14th let fall two ſmall ſhowers of rain, and ſunk the Thermometer from 84, its uſual ſtation P M, to 77.

BOOK V. There was nothing elſe remarkable in the ſummer, only that the Nile clouds did not as uſual make their appearance in the month of Auguſt.

Though it was cloudy for ſeveral days from the 4th of September, and ſometimes even thundered, yet, no rain fell till the afternoon of the 11th, when it rained gently for about an hour, and the Thermometer from 82½ P M, fell to 77. The Mercury however ſoon roſe again, and from the 20th to the end of the month, the wind being Eaſterly or Northerly, the weather was unuſually warm; the afternoon ſtation of the Thermometer being 85, or 86. In the month of October, only one ſhower of rain fell (25th P M) ſo that the Thermometer kept high all that month, and the weather was extremely pleaſant[5].

On the 2nd and 3rd of November, the rains fell plentifully, and from that time to the end of the year, it was remarkably wet and cloudy, a ſhort interval of fair, froſty weather, from the 9th to the 13th of December, excepted.

## A. D. 1747.

There was no froſt this winter, except a few days in December; and the rainy weather, in an uncommon degree, continued throughout January and February; the winds alſo were unuſually high to the end of March, ſo that the ſeaſon was very bleak and unpleaſant. The remainder of the ſpring, as well as the ſummer, were as uſual in temperate years.

Some large clouds paſſed about the 4th of September; and about the 26th, ſome dark heavy clouds with flaſhes of lightning, threatned rain: but none fell at Aleppo, and as light airs Northerly or Eaſterly were predominant, the weather throughout the month was hot, the Mercury to the end keeping up at 82[6].

There was a thunder ſhower on the 13th of October, a ſmall ſhower on the 22nd, and a gentle rain the whole day of the 24th; thoſe excepted, the weather was conſtantly clear and ſettled.

[5] The Thermometer at this time was kept in the South room at the Conſular houſe, where the Mercury never roſe ſo high as in its former poſition in the wooden Kioſk.

[6] It may be remarked that this was not ſo high as in the preceding year.

From

From the 7th to the 11th of November, a good deal of rain fell; after which, the weather was as uſual in open winters without froſt; only that December was uncommonly foggy. CHAP II.

## A. D. 1748[7].

The weather in January and February was remarkably wet and cloudy. On the 16th of January, and the 2nd of February, it ſnowed, but in a very inconſiderable quantity, and mixed with rain.

From the 17th to the 28th of January continual froſt, with a ſerene ſky.

The firſt ten days of March were wet and bleak, the Eaſterly winds blowing fiercely. The reſt of that month was temperate, and, except two thunder ſtorms about the 26th, without rain. April was uncommonly dry; the Regiſter only containing two ſhowery days. May was hot throughout, although ſeveral thunder ſhowers fell in the evenings of the 12th, 13th and 14th[8].

The heats in June, July and greater part of Auguſt were moderated by ſtrong Weſterly winds. On the 23rd of June there was a heavy ſhower of rain, and what is ſtill more extraordinary another ſhower on the 26th of July. In the interval between the 9th and 13th of Auguſt, ſeveral heavy clouds paſſed.

September was ſerene, calm, and as uſual hot, till the middle of the month; after which the Sky was often cloudy. The firſt rain that fell

[7] The deſcription of the weather in the years 1748, 1749, 1750, and 1751, was omitted in the former Edition, the Author judging it unneceſſary, as he had been prevented from keeping a journal of the Epidemical Diſeaſes of thoſe years, in the ſame regular manner he had done before. In order, however, to render the hiſtory of the weather at Aleppo as complete as poſſible, I have endeavoured to fill up the chaſm, by inſerting the beſt account I was able to extract from the Regiſter of the weather, which my Brother's Friend beforementioned, continued to keep at the Conſular houſe, till I took the Inſtruments under my own care in the year 1751. This Regiſter I found in ſome parts imperfect; and it takes no notice of the Barometer. The table of the Thermometer at the end of Mr. Drummond's Travels, ſeems to be a copy of the ſame Regiſter.

[8] Some hail ſtones that fell in the ſtorm on the 14th, meaſured above half an inch in Diameter.

BOOK V. was a ſmall ſhower on the 29th, but from that time till the 11th of October the weather was uncommonly wet and cloudy. The rain came down in very heavy ſhowers often attended with thunder. The firſt rains did not however produce an immediate alteration in the temperature of the air; it being the 7th of October before the Mercury ſunk conſiderably: a circumſtance owing probably at firſt to ſtrong Eaſt winds, and afterwards to light breezes Southerly. The reſt of October from the 11th, was fair and clear, except thunder ſhowers on the 20th, and on the two laſt days of the month.

The ſecond rains, which had begun the 30th of October, were completed the 2nd of November. It was afterwards fair for ſeveral days, and, in the mornings, froſty. On the 8th it begun to rain again, and from that time to the end of the year there was much cloudy wet weather, with ſome ſhort intervals of froſt[9]. It ſnowed on the 21th of December.

## A. D. 1749.

To the 20th of February, this year, much cloudy, rainy weather, but with a few ſhort fair intervals, which in January, were commonly froſty: the 8th, 9th, 17th, and 18th of that month are marked in the Regiſter hard froſt. Towards the end of January, the weather became vernal and ſome Almond trees were in bloſſom. On the 20th of February it rained hard, with loud claps of thunder. The day following was tempeſtuous, and in the night, ſnow fell, and lay about two inches thick. This was immediately followed by a hard froſt which continued to the 5th of March.

Little or no rain fell in March, but the Eaſterly winds being leſs frequent than in the preceding year, the weather was cool and the Mercury in general ſtood lower. April was refreſhed by ſeveral ſhowers[10].

[9] The Thermometer, during theſe froſts, ſunk no lower than 51: but its poſition in the South room muſt be recollected.

[10] "On the 30th of April, about eight in the evening, a very large ball of fire "was obſerved in the North, ſtreaming to the Weſtward, which as it paſſed, "dropped lumps like burning metal, till it ſunk below the horizon. Its ſize was "twenty times bigger than any Meteor I ever ſaw before, and cauſed a gleam of light, "much ſtronger and longer than is produced by any lightning. The ſky was very "clear, and the wind blew freſh from the North Eaſt." (Regiſter.)

May

May was cooler than uſual. A good deal of rain accompanied with thunder, fell on the 6th and 7th; it rained alſo the 8th, and again in thunder ſhowers, on the 17th and 18th. There were three or four ſlight ſhocks of an earthquake about three o'clock in the afternoon of the 23rd.

June, except a few cloſe days towards the end, was freſh; as likewiſe July, after the firſt week: the Weſt winds being generally conſtant in both months.

Auguſt was calm and hot. On the 14th ſome heavy clouds aroſe in the Weſt and North Weſt and remained hovering over the city all night, darting from their edges frequent flaſhes of lightning, unattended by thunder.

The weather, in the firſt ten days of September, was extremely cloſe and hot. On the 13th, it rained very hard for an hour about noon, and again in the evening, both times accompanied with thunder: next day alſo there were ſeveral ſhowers. The Mercury ſunk immediately from 80 to 75, and after ſome more rain on the 21ſt and 22nd, to 71. From that time to the 10th of October, except a heavy ſhower on the 6th, the Weather was conſtantly fair. The reſt of October was often cloudy, and from the 17th to the 23rd the ſecond rains fell plentifully; after which to the 4th of November, a clear, cloudleſs ſky.

From the 4th to the 17th of November, much cloudy weather with ſome rain; from that to the 20th hard froſt: it then rained for two or three days, after which the froſt returning, continued without interruption to the 16th of the following month. The laſt fortnight of the year was very wet.

## A. D. 1750.

This year was remarkable for the long continuance of froſt in January and February, and the ſmall quantity of rain; ſo little falling in thoſe two months, that in the former there were only four rainy days, and in the latter one. It ſnowed from morning to night of the 29th of January.

The froſt ſetting in the beginning of January, continued to the 21ſt, when it rained for ſeveral days; on the 26th it cleared up, and the froſt returning more intenſe than ever, continued to the 19th of February: the ſky (one ſnowy day excepted) being conſtantly clear, and the Northerly, or Eaſterly winds rather freſh. From the 19th to the 23rd the weather

was

BOOK V. was cloudy, and on the 21ſt it rained: but the froſt returning on the 23rd, continued to the end of the month[11].

March was moderately wet, and rather cold, which continued with the preceding froſt to render the ſpring extremely backward, in ſo much that the Apricot trees were not in bud till the 8th of March. It is remarked that on the 20th of the Month, upon opening the window of the chamber where the Thermometer was placed, the Mercury immediately roſe five degrees.

It would appear that the firſt rains fell the 11th of September. But there is a chaſm in the Regiſter at this place, that is, from March 1750 till Auguſt in the following year.

## A. D. 1751.

The Regiſter which had been interrupted ſince April 1750, began again to be kept regularly in Auguſt this year.

The heats of Auguſt, during a few days at the beginning, were moderated by freſh Weſterly winds; but calms, or light breezes at Weſt or North Weſt becoming frequent after the 5th, the weather was very hot. Dews fell ſometimes in the night. Upon the winds freſhening about the 23rd, the weather grew cooler, and continued ſo for ſome days in September, when the winds again lulled. On the night of the 8th of that month many heavy dark clouds were obſerved hovering about, and for ſeveral ſucceeding days, light white clouds frequently paſſed in the day time. In the third week of September it was often cloudy, and from that time though no rain fell, the weather became remarkably freſh, in ſo much that between the firſt and latter fortnight, there was a difference of 8 or 10 degrees in the morning ſtation of the Thermometer.

[11] This winter ſeems to have been the moſt remarkable for froſt, of any mentioned in the Regiſter; not only on account of its early commencement in November, but alſo of its intenſeneſs, and long continuance in January and February. But from the poſition of the inſtrument, the Mercury never indicated the real temperature of the external air. In December it ſunk no lower than 52. In January, it was commonly (to the 21ſt) 50 in the morning, but during the rainy weather it ſunk to 48. Upon the return of the froſt it fell from 47 to 44, at which, or at 45, it remained till the 8th of February. From that time riſing gradually, it on the 14th reſumed its old ſtation 50, and retained it the remainder of the month.

October

October was ferene and pleafant to the 6th, it then became cloudy, and from the 8th to the 12th, feveral fhowers fell, which though not heavy, might be reckoned the firft rains. From this to the 20th it was for the moft part fair and clear, except fome inconfiderable fhowers on the 16th and 17th. Between the 20th and 25th, a good deal of rain fell, after which to the 8th of November, fair, frefh weather, the Mercury falling 8 or 10 degrees. To this fucceeded three or four cloudy, wet days, and the air growing fenfibly cooler, the Mercury defcended from 56 to 50. From the 17th to the 21ft, frofty, and on the 18th it fnowed. The Mercury fell to 43. The froft was followed by three rainy days, but the fky clearing up on the 25th, the weather continued fair and temperate to the 15th of the next month. The latter fortnight of December was rainy at its beginning and towards the end, but from the 18th to the 26th, the weather was fine and fair. In the night of the 11th of December, a flight earthquake was felt.



As the alteration in the ftyle, that took place in the Britifh Dominions in the year 1752, might produce fome confufion refpecting the account of the weather, which was drawn up according to the Julian Calendar, I have, in order to facilitate a comparifon of thefe obfervations with thofe made in other parts of the world, inferted in the Appendix, an abftract of the Meteorological Regifter for the years 1752 and 1753, together with a comparative table of the feafons from the year 1742, to 1753, inclufive.

## CHAP. III.

### OF EPIDEMIC DISEASES, AT ALEPPO, IN GENERAL.

THE Epidemical Difeafes moft prevalent in Aleppo are the following; Continual Fevers, Intermittent, and Remittent Fevers, regular and anomalous; Erratic Fevers, to which children are peculiarly fubject, and which commonly are attended with a diarrhœa; the Dyfentery, Quinfy, Pleurify, Peripneumony, Rheumatifm, and Inflamations of the eyes. All thefe return annually, as regularly almoft as the feafons; but in different years vary in their degree of frequency, as well as in the feverity of their fymptoms.

The Continual, and the Intermittent Fevers of the fpring, fometimes appear as early as the beginning of the year, but more frequently towards the vernal equinox; and they difappear in June. The autumnal Fevers, and the Dyfentery, fometimes fucceed immediately, but more commonly not till July, and arriving at their height of frequency about the equinox, generally difappear about the beginning of December.

The

The Erratic Fevers peculiar to children, commence in the ſpring, but rage with moſt violence during the ſummer heats. The Opthalmia, to which children are likewiſe ſubject, is met with in all ſeaſons, but conſtantly becomes ſo rife in the months of Auguſt and September, that there are few years in which at leaſt one ſixth of the inhabitants are not more or leſs afflicted with it[1]. The Eſſere is common all the ſummer. CHAP. III.

General Inflammatory fevers, and thoſe termed Catarrhal; Rheumatiſm, Quinſy, Pleuriſy, and Peripneumony are moſt prevalent from December to March, or even April; but they are rarely of a bad kind, and as they ſeldom ſpread much, can hardly be called Epidemics.

The diſeaſes hitherto mentioned, do not in their ſymptoms differ materially from the ſame diſeaſes in Britain; in their courſe they are not more rapid, nor can I ſay they are more frequent than in the Northern climates. But in this general remark the Opthalmia muſt be ex-

[1] This is uſually aſcribed to the nocturnal dews which in ſmall quantity ſometimes fall at that ſeaſon, and from which the Natives, who ſleep in the open air, have no canopy to ſhelter them. As the Europeans, who ſleep in field beds, protected by a thick covering at top, beſides curtains, are exempt from this malady, but have been ſeized with it upon lying expoſed in the manner of the Natives, the vulgar opinion ſeems to have ſome foundation in experience.

The Ophthalmia is by the Natives termed Rummed رمد. All are ſubject to it, but more eſpecially children and young perſons. In ſome years it rages with deſtructive malignancy.

 cepted;

BOOK V. cepted; nor are certain malignant intermitting or remitting fevers included, which being peculiar to particular years or ſituations, do not properly belong to the annual Epidemics, and will be mentioned hereafter.

In the great Lent preceding Eaſter, the Chriſtian Natives are peculiarly ſubject to a feveriſh diſorder, accompanied with a wheezing in breathing, and a hard dry cough; and in which the ſkin univerſally feels hot and parched, more eſpecially the palms of the hand, and ſoles of the feet. It is chiefly to be aſcribed to their conſtant uſe of oil at that ſeaſon, and as frying is a favorite mode of cooking Lent victuals, the oil is rendered by the fire more pernicious than it is found to be in its pure crude ſtate. The diſorder is ſoon removed by bleeding, purging gently, and by the plentiful uſe of pectoral diluents, prohibiting at the ſame time dreſſed oil: but it is often neceſſary in tender conſtitutions, to forbid the uſe of oil all together, and to procure a diſpenſation for breaking Lent.

Beſides the diſeaſes which from their recurrence with the ſeaſons have been termed annual, there are other Epidemics which make their appearance at more diſtant and irregular periods, and being all, more or leſs, contagious, ſometimes rage with moſt fatal violence. Amongſt theſe may be reckoned the Small Pox, Meaſles, Chincough, Putrid Fevers, Petechial, and Scarlet Fevers, and Malignant Remittents, and Intermittents. Eminent above

above all in this claſs, ſtands the Plague, which is reſerved as the ſubject of a ſubſequent Book.

The continual fevers, and indeed almoſt all other acute diſeaſes in that country, are ſubject to exacerbations once or twice in the twenty-four hours, which are uſually accompanied by a fluſhing in one or both cheeks: but the continual fevers of the ſpring, though often attended with ſymptoms ſeemingly worſe than thoſe of the autumnal fevers, are in general not ſo dangerous.

The ſymptoms and progreſs of the diſeaſe are indiſcriminately the ſame in all the ſick, whether Turk, Jew, Native Chriſtian, or European; and it deſerves to be remarked that the courſe and critical periods in all acute diſeaſes, agrees much more exactly with the deſcriptions of the Greek phyſicians, and their doctrine of critical days and evacuations, than according to modern obſervation, they are found to do in Britain [2].

But

[2] It may be proper at this place to take notice of an anonymous remark in the Philoſophical Tranſactions (Vol. viii. p. 6018.) "that feavers at "and about Aleppo, though they have the ſame type as in England, yet "there are two things peculiar to them; one is that in acute feavers cold "ſweat commonly ſignifies recovery, but hot ſweat portends death. The "other, that in ſuch acute feavers, even an intermittent pulſe denounces "no danger.

Such circumſtances might have been peculiar perhaps to ſome prevailing Epidemic at the time; but I am certain that during my reſidence there, both ſymptoms were not leſs dangerous than in other countries. It is probable that the miſtake might have aroſe from the common mode of expreſſion

BOOK V.

But though the courſe of diſeaſes varies immaterially in the different claſſes of inhabitants, ſome regard in treating the ſick, muſt be had to their different modes of living; for thoſe who are accuſtomed to drink nothing ſtronger than water or coffee, will not bear ſo warm a regimen as thoſe who daily uſe fermented and Spirituous Liquors.

Tertian fevers, in the ſpring and winter months, for the moſt part either aſſume a regular form, or have ſuch remiſſions as admit of the bark, and thus are eaſily cured; but in the autumn they are more treacherous and obſtinate; they are apt to change their type, and if the bark be not ſpeedily adminiſtered, they become extremely dangerous. Intermittent or remittent fevers of the more malignant kind are indeed ſeldom ſeen at Aleppo, unleſs when imported by perſons who have contracted them in other places: they are the produce of Scanderoon, or other ſituations naturally marſhy; or of villages where the adjoining grounds are occaſionally laid under water, for the purpoſes of agriculture; and ſuch fevers, in certain years, rage with dreadful violence.

expreſſion among the Natives, who term a cold ſweat (Arak bared) ſuch a critical ſweat as, after having carried off the fever, leaves the body cool, whereas a hot ſweat (Arak Suhan) according to them, is ſuch as often happens in fevers without any abatement of the ſymptoms, ſo that both the body and the ſweat remain hot, and ſuch in reality is a bad ſymptom as often in other places as at Aleppo.

European

European ſtrangers who have made any ſtay at Scanderoon, as well as the Native inhabitants of that and of other maritime, marſhy ſituations, though they may have ſet out on their journey in good health, and though intermittents at the time are not common at Aleppo, are liable to Tertian agues ſoon after their arrival in that city; in like manner Convaleſcents from the ſame places, often have a return of their fever. In reſpect to intermittents it may further be remarked, that the ingenious Mr. Cleghorn's deſcription of the Tertian fevers of Minorca, anſwers, in their more anomalous forms, to thoſe that prevail in certain years at Aleppo; but exactly and more extenſively to the fevers endemial in marſhy ſituations on the coaſt of Syria, as well as in the iſland of Cyprus: and I may add at the ſame time, that a long courſe of experience has convinced me, that the method of cure recommended in his excellent treatiſe, is the ſafeſt as well as the moſt ſucceſsful.



The Sporadic and Chronic diſeaſes, a few exceptions admitted, are nearly the ſame as in Britain: I ſhall mention ſuch as are moſt common at Aleppo. Pulmonary complaints, Spitting of blood, and Conſumptions; to all which the Aleppo air is reckoned peculiarly prejudicial. Obſtructions of the abdominal Viſcera, Cahexy, Jaundice, Dropſy, Inguinal Ruptures, and the Hemorrhoids. To theſe may be added Worms, to which all ranks and ages are ſubject; and moſt of the diſeaſes incident to the

eye,

eye, which are often the consequence of the Epidemical Opthalmia formerly mentioned, or of the Small Pox.

Scorbutic eruptions attended with putrid gums, are sometimes met with, but the confirmed Scurvy is almost unknown. The Tinea is extremely common, the children of all ranks being subject to it; and as it is with the utmost reluctance the Natives consent to shave the heads of their girls, they suffer in this respect more than the boys: indeed when the disease is not removed before puberty, it often harasses them for life. This is still more prevalent among the children of the lower class, who suffer moreover very frequently from the Itch; a disease universally in abhorrence, and of which the contagion is more dreaded than that of the plague.

Besides these, there are various other Cutaneous Diseases: among which, certain eruptions of a leprous nature are often met with; but the true or confirmed Leprosy is now become a rare, though not obsolete disease in Syria, and the real leprous cases which offer at Aleppo consist chiefly of peasants, or others from some distance, who repair to the city for the benefit of advice.

Of the Sporadic diseases now enumerated, some are obviously produced by, or consequences of, preceding distempers, more especially of long protracted Tertians; while others may in part be ascribed to the diet of the Natives,

CHAP. III.

Natives, the neglect of exercise, their mode of sitting, and to the broad belts, or Cinctures, worn by the men. As to the Tinea and the Itch, both may in some measure be owing to neglect in point of cleanliness; for many go only once a week, or fortnight, to the Bagnio, and it is there chiefly that the body and hair are cleansed: the Jews of all others suffer remarkably from both eruptions, and in respect to nastiness, they hold unrivalled pre-eminence.

The Gravel, and the Stone, are diseases not unfrequent among the Turks; but the Gout is very rare, and for the most part is found to be hereditary[3].

The Venereal Disease is very common in Syria. As the Turks have no other idea of a Gonorrhœa than what is derived from the writings of the Arab Physicians, they neither apprehend its being contagious, nor conceive it liable to degenerate into a worse disease: the consequence of which is that it spreads unsuspected, and is often negligently permitted to terminate in a Pox. In this state it acquires the name of the Frank Disease[4], (probably from its being first imported from Europe) and is then universally regarded as formidable, and highly contagious: but they are more inclined to believe that the contagion is propagated by smoking the pipe, eating out of the spoon, or wearing the clothes of an infected

[3] The Gout is also a rare distemper among the Jews and Christians, though less so than among the Mohammedans. So far as my observation went, it appeared with them also to be hereditary.

[4] Frank Zahmety. فرنك زحمتي



person,

BOOK V. person, than in the commerce of the fexes. This popular error unhappily contributes to multiply the difeafe; and the ufe of Mercury being but imperfectly known to the modern practitioners of medicine at Aleppo, many are left for the remainder of life to ftruggle with the diftemper, with little or no affiftance from medicinal art. But it is remarkable, how inconfiderably many under fuch circumftances fuffer from the diftemper; which is perhaps checked in its progrefs, and its fymptoms mitigated, by the warmth of the climate, the frequent ufe of the Bagnio, and by temperance[5].

It was remarked on another occafion that the European inhabitants, thofe excepted who have adopted the national mode of living, are feldom affected by the Epidemic Difeafes at Aleppo; and fome probable caufes were at the fame time affigned for this exemption*. But foon after their arrival, (more efpecially the Englifh) they are fubject to a fever which is regarded as a kind of feafoning to the climate; and at a later but more uncertain period they are liable, in common with the Natives and all ftrangers whatever, to a fingular kind of blotch called the Mal of Aleppo: of both which fome account will be given in the following Chapter.

[5] Something perhaps may be allowed for idiofyncracy; for inftances are often met with, wherein the diftemper advances rapidly.

* See page 26.

CHAP.

## CHAP. IV.

### OF THE EPHEMERA,—TERMED THE OCA; AND OF THE MAL D'ALEPPO.

THE Europeans ſoon after their arrival at Aleppo, are ſubject to a fever, which, I know not for what reaſon, they have by common conſent diſtinguiſhed by the name of L'Oca or Gooſe. The diſeaſe attacks but once; and the Engliſh are rather more liable to it than the Provenceâls and Italians [1]. CHAP. IV.

The diſeaſe, at its invaſion, is attended with the uſual ſymptoms of an Inflammatory Fever. The pulſe ſoon riſes, the head-ach, heat, and thirſt, become exceſſive, and the patient continues reſtleſs in this ſtate, till relieved by a ſweat. This Fever though very violent while it laſts, ſeldom continues more than twenty-four hours, and is not reckoned dangerous.

Though ſome eſcape without any other remedy than reſt and dilution, yet it is in general neceſſary to bleed largely at the beginning, and afterwards when the Fever is gone, to give one or two doſes of lenient phyſic.

[1] The Dutch, and other Europeans from the Northern climates, are not leſs ſubject to this fever than the Engliſh.

BOOK V.

The Natives of Aleppo, as well as the European and other ſtrangers who have reſided any time in that city, are all, or with very few exceptions, ſubject to a ſingular kind of Eruption, which from the ſuppoſed time of it's duration, is named by the Natives Hebt al Sinne[2], or Botch of a year; but by the Europeans and Turks, as if it were peculiar to that place, Il Mal d'Aleppo, the Aleppo Evil, and Haleb Chiban[3], the Aleppo Ulcer. It is not however confined to that city; being common almoſt in the ſame degree at Aintab, and the villages ſituated on the banks of the rivers Sejour and Kowick: whence the vulgar opinion of its being produced by the water.

No part whatever of the body or limbs is exempt from this Eruption; but the time of its appearance, is various and uncertain. The Natives commonly have it whilſt children, and very often on the face. It commonly attacks ſtrangers ſoon after their arrival, though ſometimes not till after many months: and there have been inſtances of ſome, who having reſided only a ſhort while at Aleppo, have been attacked with the Mal, in their own country, at the diſtance of ſeveral years. Strangers have the Eruption on the face more ſeldom than the Natives; but very few eſcape having it on one place or other.

[2] Heb al Sinne. حبة السنة

[3] Haleb Chibani. حلب چباني

The

The number of Eruptions in the ſame ſubject is various; ſometimes two, three, or more: a ſingle Eruption is rather extraordinary, and the number has rarely been known to exceed ten. It is ſeldom, or never, that the ſame perſon is attacked more than once.

Dogs and Cats are ſubject to this Eruption, as well as the human ſpecies, and in thoſe animals it commonly breaks out on the noſe.

The Natives diſtinguiſh two ſpecies of the Eruption, the male and the female: but there is a third kind of Eruption which though commonly ſaid to be occaſioned by the bite of the Wood-louſe, ſeems likewiſe to belong to the Mal.

What is called the Male Eruption, makes its appearance in the ſhape of a ſmall, red, hard Tubercle, which as it gives little or no uneaſineſs for ſome weeks, commonly paſſes unregarded. It then begins to be prurient, and by degrees increaſing to the ſize of a ſixpence, becomes a little ſcurfy on the top. After two or three months, it diſcharges a little moiſture, which drying as it oozes from the ſurface, forms a thick cruſty ſcab. This if left undiſturbed, remains till the parts beneath are healed, and then falls off, leaving a very inconſiderable, but indelible mark. Its duration is various, but ſeldom exceeds eight months.

The female ſpecies begins nearly in the manner above deſcribed, but ſooner grows troubleſome, giving more or leſs pain according to its ſituation. In two

or

BOOK V.

or three months it grows to twice the ſize of the male, diſcharging a good deal of ichorous matter from under the ſcab, and by degrees caſting off the ſcab, it aſſumes the appearance of an undigeſted ſcorbutic ulcer, ſurrounded with a narrow, reddiſh, or lived circle. In this ſtate it is often leſs painful than might be expected from its appearance, and continues running freely, though without ſpreading, for ſeveral months.

Though in general, twelve months elapſe from the firſt appearance of the Eruption to the perfect healing of the ulcer, yet its duration is ſubject to variation in different patients, ſome getting free ſeveral months ſooner than others, owing perhaps in a great meaſure to difference in conſtitutions. When the Ulcers are ſituated on the joints of the fingers, or toes, on the elbow, or other parts expoſed to external injury, they create a great deal of uneaſineſs in ſpight of all precautions; the ſame may be ſaid, when they are irritated by improper applications: but in ſituations leſs expoſed, and left undiſturbed by officious ſurgery, the pain they occaſion is not conſiderable. The circumſtance moſt diſtreſſing of all others to the fair ſex, is the ugly ſcar the Ulcer leaves behind, and which remains for ever.

The third kind of Mal begins in the ſame manner as the others, but ſeldom grows larger than a pepper corn; in which ſtate it remains invariably for many months, without giving pain, or yielding any viſible moiſture. It uſually

uſually caſts off a few ſcurfy ſcales before it diſappears; but it ſometimes remains for ſeveral years.

In reſpect to the method of treating the Mal of Aleppo, almoſt every old woman in the country pretends to know ſome infallible remedy, not only to cure it ſpeedily, but, (what to many is of much greater conſequence,) to prevent the deformity of a ſcar; yet the number of fine faces disfigured by it, which are ſo often met with among the female children, are too evident proofs, of the inefficacy of the ſo much boaſted Noſtrums[4]. In truth, from what I have obſerved, it is infinitely better ſimply to keep the Ulcer clean, and truſt the reſt to nature, than to apply any of the numberleſs remedies which are employed, and with ſuch confidence recommended by the Natives.

Of ſeveral external remedies which I tried upon myſelf and ſome others, I found a Mercurial Plaſter the moſt efficacious[5]; but in the preparation of the plaſter a little deviation

[4] The unſeemly ſcar left by the Mal of Aleppo, and the frequent application from the ladies for a remedy to remove it from the face, induced me to try whether it might not be poſſible by inoculation, to excite the eruption on ſome part leſs expoſed than the face. The few trials I made did not ſucceed. The inciſions were made on the legs or arms, in the ſame places where the Natives uſually open iſſues; but the application of freſh matter, was attended with no conſequence, the wound, hardly inflaming, immediately healed up. The operation ſhould, perhaps have been repeated more than once.

[5] The Natives are ſo prejudiced in favour of their own topical remedies in this caſe, and ſo addicted to try a variety of them in the courſe of two

BOOK V. deviation was made from the form in the London Difpenfatory: the proportion of Mercury, was diminifhed,

two or three months, that the cafes wherein I had an opportunity of giving the Mercurial Plafter a fair trial, were proportionally few; and then though it fometimes feemed to be of ufe, it as often failed.

Some of the more adventurous practitioners among the Natives, on the firft appearance of the eruption, or foon after, apply the actual cautery, and as they pretend with fuccefs: but I can fay nothing of this remedy from my own experience.

I fometimes have tried Red Precipitate, and mild cauftic applications, but always without fuccefs: and indeed all irritating remedies feemed only to give unneceffary pain, without producing any benefit. Accident afforded an opportunity when leaft expected, of obferving the effects of the moft powerful remedies, internal as well as external, upon the Aleppo Mal.

The flave of a Bafhaw of Aleppo, foon after her arrival in the Harem, was alarmed by a hard, roundifh Tubercle, on the under lip. The Bafhaw, who occafionally read books of Medicine, conceiving this tumor to be a Skirrhus which might in time turn into a Cancer, propofed to his Hakeem Bafhi (a Greek) to have it either cut out, or extirpated by Cauftic: but defired I might be confulted before the operation was performed. On examining the lip I found no reafon for thinking the tumor Scirrhous, and therefore propofed fome more lenient methods fhould be attempted, previoufly to any manual operation; but I muft confefs at the fame time, that having never before met with the Mal of Aleppo in the fame fituation, I had not the leaft fufpicion of the prefent tumor being of that kind.

After proper evacuations, the young lady was put into a courfe of alterative medicines and a ftrict regimen; the part after fomentation twice or thrice a day, being rubbed with Mercurial Ointment. Under this treatment matters grew worfe, the tumor increafed, began to give pain, but had lefs and lefs the appearance of a Skirrhus.

The Bafhaw who all along fuperintended our proceedings, infifted upon our adminiftering Mercury internally, on a fuppofition that fhe might have contracted the Venereal Difeafe by eating out of fome impure utenfil. Though

minifhed, and that of the balfam of Sulphur fomewhat increafed. CHAP. IV.

When

Though this did not to us appear at all probable, we gave our confent to the Mercury, which was given in fmall dofes, with a decoction of the woods, gentle purges being ordered at intervals. In two or three weeks, the tumor, which had increafed in fize, difcharged an ichorous matter, and grew much more painful; the furface was excoriated, and difcovered a crude undigefted ulcer. I then mentioned my fufpicion of the cafe, and propofed laying afide all medecines, only wafhing the part fimply with milk and water, till we fhould fee what effect the Mercury fhe had taken might have in eight or ten days. But in this, though my colleague inclined to the fame opinion, we were both over-ruled, and the unfortunate girl was obliged to fuffer the excruciating pain occafioned by the fucceffive application of different Cauftic remedies, made with a view of deterging the fordes, or of extirpating the roots of the tumor.

During thefe operations, of which I was obliged to be from time to time a fpectator for more than a fortnight, an Alleppeen attendant on the Harem took upon her to pronounce the ulcer to be no other that the Hebt al Sinne, and to declare that the Doctors deferved condign punifhment, either for their ignorance, or their inhumanity in putting the poor girl to fuch torture, when every body knew the fore might have been cured in three months.

Supported by the refpectable authority of this old lady, I obtained a refpite to all proceedings, and indeed fuch a paufe was become highly neceffary, for the furrounding parts were not only confiderably fwelled by the rough treatment of the ulcer, but the mouth and gums were likewife affected by the Mercury.

At the end of a fortnight the acceffory fwellings were gone, the bottom of the ulcer looked fordid as ufual, but the lips were lefs inflamed, and the patient fuffered not the fourth of the pain fhe had done for many weeks before.

But notwithftanding the nature of the tumor was now acknowledged, and confequently the expediency vifible of letting matters remain as they were; yet an idea of accelerating the cure, by deftroying the roots of the


tumor,

BOOK V.

When the plafter was applied at the beginning, it frequently prevented the Tubercle's making any further progrefs. If, before the application, it had already begun to run, the plafter hindered the Ulcer's fpreading fo much as it probably might have done, and generally fhortened the cure. This is to be underftood of the Female Mal; for the other two kinds feldom required any medicinal application whatever.

tumor, remained powerful enough to introduce once more the application of Cauftics: but the experiment was repeated only twice or thrice, for the lips and cheeks fwelling immediately, and all appearances growing worfe than before, external applications (fomentation and wafhing excepted) were laid afide.

This happened in the 7th or 8th month; from which time the Mal run its courfe in the ufual manner. Towards the end of the year, the ulcer was nearly healed, but had the appearance of leaving a much worfe fcar, than it probably would have left under more lenient treatment.

I have given this cafe at greater length, as it affords an example of more powerful remedies being employed than I ever before knew ufed in the Aleppo Mal, and fhowed ftrongly the inefficacy of fuch rough treatment in fhortning the ordinary courfe of this eruption.

CHAP.

# CHAP. V.

## OF THE EPIDEMICS, AT ALEPPO, FROM THE YEAR 1741 TO THE YEAR 1754.

### A. D. 1742.



THE ſeaſon was healthy till about the beginning of March, when an acute Fever attended with a pain in the right Hypochondre, became very frequent, but ſeldom attacked children under ten years of age.

Copious bleeding, Antiphlogiſtic Medicines given internally, Clyſters, lenient purges, and emollient fomentations to the part affected, in general mitigated the ſymptoms, and brought on a favorable criſis by a plentiful ſweat on the ſeventh or ninth day in adults, but the criſis in children was commonly by a Diarrhæa.

Sometimes this treatment, though it removed the pain, and relieved the other ſymptoms, did not remove the fever, which, changing from a continual form, aſſumed that of a regular intermittent, and was ſoon and ſafely cured by the Bark: but ſuch patients were under the neceſſity of obſerving a ſtrict regimen for ſome time, being very ſubject to relapſes if guilty of any irregularity.

Where evacuations were not uſed in due time, the diſeaſe often proved fatal; at beſt the Fever run out to thirty, or even forty days; and ſome few of the ſick died hectic.

This Fever though it did not diſappear till Autumn, attacked ſo few after the middle of June that it could ſcarcely after that period be called epidemical.

Inflammatory Quinſies were alſo frequent in the Spring and part of the Summer; but they were not violent, and quickly yielded to the common method of cure.

BOOK V.

The city, in this and the two following years, was viſited by the plague; but as a particular account of its riſe, progreſs and decline, will be given in another place, it may be ſufficient here to remark, in connection with the other Epidemics, that it continued without ſpreading much, from the month of May to the end of July, when it ceaſed for ſeveral months.

About the middle of July, Diarrhæas and Dyſenteries became very frequent, and were Epidemic all the Autumn. The ſtools at firſt were bilious; the gripes ſevere; and a very high Fever, often accompanied with Petechiæ and other bad ſymptoms, was a conſtant concomitant.

Copious bleeding, and an Ipecacuanha vomit, were always neceſſary at the beginning; after which a few doſes of Rhubarb, found moſt effectual when ſome grains of Calomel were added, prepared the way for Anodynes and gentle Aſtringents; and theſe with a ſoft mucilaginous diet in moſt inſtances completed the cure. But it ſometimes happened that the diſtemper, changing unexpectedly its promiſing appearance, terminated ſuddenly in death: a circumſtance not peculiar to this diſtemper, but obſerved alſo in ſome of the intermitting Fevers which were Epidemic at the ſame time: and indeed this unexpected mortality happened now and then in all acute diſeaſes during the time of the plague, where the ſick, not being ſhut up, had been expoſed to infection: but in ſuch caſes buboes, or other characteriſtic marks of that diſtemper, were ſeen but ſeldom.

About the beginning of September the Small Pox made their appearance, and being of a mild diſtinct kind, required very little aſſiſtance from medicine; but in the following month they ſpread rapidly, and became more formidable. Moſt of the infected now had a confluent pock, accompained with Hemorrhages, Petechiæ, Phlyctænæ, and other ſymptoms of the worſt kind. When convulſions happened on the firſt ſeizure, they were always violent, and predicted that the pock would be confluent and prove fatal.

The Puſtules were often diſcovered on the extremities, as ſoon as the child was viſibly diſordered, and the Eruption never was later than the end of the ſecond day. In the ordinary courſe of the diſeaſe, left as uſual in that country to the ſole conduct of nature, the fatal day was in general the 11th from ſeizure; and if the ſick ſurvived that period, few of them eſcaped corroſive ulcers with carious bones; or hard ſwellings in the glandular parts, which with difficulty could be brought either to diſcuſſion

or

or ſuppuration: to theſe ſometimes were joined coughs, and fluxes, which helped to put a ſpeedier end to the complicated miſery of the young ſufferers. This malignant Small Pox, prevailed in a remarkable degree among the Jews.

When bleeding was practiſed at the beginning; Antiphlogiſtic medicines, with diluent drinks adminiſtered through the courſe of the diſeaſe; and the extremities, previouſly to the Eruption, bathed frequently in warm water, fatal conſequences were often prevented. The Native practitioners neither give purges in the ſecondary Fever, nor in the decline of the diſeaſe, to which neglect the frequency of Ulcers and other diſorders conſequent to the Small Pox might in ſome degree be owing: but ſuch diſorders often happened alſo in caſes wherein all poſſible means had been uſed to prevent them.

Inoculation in that country is practiſed only by the Chriſtians[1], and has not hitherto, even amongſt them, been univerſally received; but it ſeems daily to gain ground, while their injudicious mode of practice ſeems to deprive it of ſeveral advantages. They pay no regard to the condition of the ſubject to be inoculated, nor to the quality of the variolous matter, or the conſtitution of the patient from whom it is taken: and they uſe no preparation. The child is at once carried into the chamber of the infected, where an old woman opens one of the puſtules with a needle, and then immediately with the envenomed point of that needle, ſhe pricks the fleſhy part between the thumb and fore finger of the child's hand, taking

[1] That inoculation was only practiſed at Aleppo, by the Chriſtians, is a circumſtance in which the Author happened to be miſtaken, and I remained in the ſame error for ſeveral years after he left the country. It was not till the year 1757, and then by mere accident, that I diſcovered the practice was not only common among the Arabs who dwell in the city, but alſo among the Bidoweens in the neighbourhood.

At the time of this diſcovery, conſidering it as a matter of which my Brother could not be ignorant, I took no notice of it to him till ſeveral years after, when ſome pamphlets freſhly received from England, revived in my mind the ſubject of Inoculation. I then tranſmitted a circumſtantial account of it to my Brother who thought proper to preſent the paper to the Royal Society, and it was publiſhed in the fiftieth Volume of the Tranſactions. In my Brother's Letter to the Preſident, incloſing my paper, he mentions having heard, about the time of his leaving Aleppo, that the Bidoween Arabs had a practice of buying the Small Pox.

up

up a little fresh matter after every two or three punctures. A bit of cotton is then applied to the wound, and secured by a bandage.

Pleurisies and Rheumatisms began to be sporadic in December.

## A. D. 1743.

The Small Pox, now of the distinct kind, decreased considerably in January, and disappeared entirely towards the end of the following month.

Pleurisies and Rheumatisms, which had grown more frequent in January, continued through the greatest part of February. The Fever in both was attended with head ach, thirst, and other usual symptoms, but the pulse was low, quick, and hard, and the urine was not so high coloured as usual in those inflammatory Fevers, nor did it deposite any sediment. The Rheumatic pains were not in general, very intense, but they were very apt to fix in the knees, where they occasioned a considerable swelling, and often left a weakness in the joint, which remained long after the pain and the Fever were removed.

The method of treatment was in both diseases the same; though in general, the sick could not bear such large bleeding, as usual in other seasons: and yet the blood when drawn was always sizy. Two, or at most, three moderate bleedings, cooling purges, emollient fomentations to the parts in pain, together with a free use of Antiphlogistic, Saponaceous Diluents, to which towards the decline of the disease were added Volatiles, for the most part effected a cure in a short while.

In the Winter months, a continual Fever was sporadic. It resembled in many circumstances the Fever of the preceding March, but was not so commonly attended with the pain in the right Hypochondre.

The Spring Intermittents were common, but afforded nothing remarkable in their symptoms.

The plague, this year, raged with great violence. It began to increase fast, early in April, so that the Europeans shut up the 11th (O. S.) of that month. They were released from confinement about the 18th of July; but the distemper did not disappear till the middle of August.

The Autumnal Intermittents became frequent about the beginning of August. They were at their height in September; but from that time, they

they continued gradually decreasing till their total disappearance towards the close of the year.

These Fevers at the beginning, often assumed, for a few days, a continual form, under which they were accompanied with violent and irregular symptoms, not unlike those of the plague. But after the evacuations of bleeding and purging (emetics being in less common use) and a free use of Nitrous medicines, they reassumed their genuine form of Tertians, double Tertians, or Quotidians, and were speedily cured by the Bark. It was remarkable this year that the Europeans were more subject to the autumnal Intermittents, than they usually are to the Epidemical Distempers of the country.

Diarrhæas, which were frequent also in the Autumn, but with no extraordinary symptoms, continued to the end of the year.

## A. D. 1744.

In the months of January and February, a few Pleurisies and Peripnenmonies were met with, which readily yielded to the common method of treatment.

About the middle of February, the Chincough[2] became Epidemic among children, but few were attacked after the beginning of April. The Cough was frequently attended with a pain in the side, and a smart Fever, which required copious bleedings; the rest of the treatment consisted of cooling purges, and Pectoral, Antiphlogistic remedies in various forms. Blisters were sometimes applied in the decline of the Fever, and were found of most service when applied to the part where the pain was fixed: but a popular prejudice proved often an insurmountable obstacle to the application of blisters, the parents refusing absolutely to admit a painful remedy which on several accounts is held in aversion[3].

[2] The Chincough seems to visit at longer intervals than the Small Pox, no mention is made of them again till the year 1752.

[3] The aversion of the Natives to blisters, does not proceed merely from the dread of the pain occasioned by them; but they regard them as one of the violent remedies used by the Franks in desperate cases only, and which if it does not cure must infallibly kill the patient.

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By the above treatment the ſymptoms were mitigated, but the diſeaſe was not ſoon removed; the Fever, and often the pain alſo, continued fourteen days; and the Cough, though the fits were leſs ſevere, and their return at longer intervals, ran out two or three weeks more.

An inflammatory Fever, not attended with any topical pain, was alſo frequent among children, at the ſame time with the Chincough, and was commonly removed in a few days, by bleeding, purging, and Nitrous Medicines combined with the Teſtacea. But from the neglect of proper bleeding, this, as well as the Chincough, proved fatal to many. Children are hardly ever bled with the lancet in that country, the Native practitioners inſtead of Phlebotomy ſubſtituting a few ſlight Scarifications on the lob of the ears, or the calves of the legs, from which they ſeldom procure more than a few drops of blood.

The plague, this year, began to increaſe in March, as in the preceding year, and purſued nearly the ſame courſe; but was all along in ſo ſlight a degree, that ſome only of the Europeans judged it neceſſary to ſhut up about the middle of May, and their confinement was of ſhort duration. It diſapeared in Auguſt, and ſince that period ten years have elapſed in which the city has been free from the contagion[4].

Intermittents made their appearance about the middle of March, and continued till the beginning of May. It was remarked that thoſe who had laboured under Intermitting Fevers in the preceeding Autumn, were now peculiarly liable to be attacked by them a ſecond time. Theſe Fevers appearing for the moſt part under the form of regular Tertians, were removed by the Bark, which was uſually given after a vomit, or a purge; but by way of ſecurity againſt a relapſe, the Bark, and warm Bitters conjoined with Elixir of Vitriol, were continued for ſome time.

In June, July, Auguſt and part of September, a malignant Fever prevailed, attended with much the ſame ſymptoms as the plague, Buboes and Carbuncles excepted. The vomiting, which commonly came on at the beginning, continued for ſeveral days. The Fever terminated at ſooneſt about, the fourteenth day, but often run out longer: ſometimes; after the 14th, it came to have regular intermiſſions.

[4] 1755. The plague did not again reviſit Aleppo till the year 1760.

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The method of cure was much the ſame with that purſued in the plague; only that the ſick bore a ſecond bleeding and nitrous medicines better than I uſually found them do in that diſtemper. When the Fever intermitted, the Bark was given with ſucceſs.

From the month of June, till December, Autumnal Intermittents were very frequent. Theſe did not at firſt, as in the year before, take on the appearance of continual Fevers; but if not ſpeedily ſtopped by the Bark, they were apt, after the fourth paroxyſm (the 7th day) to intermit no more, but to run out under a continual form to the 14th day, or, more frequently to the 21ſt: that is where they did not prove fatal at an earlier period, which was often the caſe during the warm weather.

Between Auguſt and January, Diarrhœas, Pleuriſies, and Quinſies were ſporadic, as uſual in thoſe ſeaſons.

## A. D. 1745.

The Spring Intermittents were uncommonly frequent this year, and indeed the only Epidemic till June. They began in January, which was earlier than uſual, and continued till the beginning of May.

The Summer Fevers of children began in June, and in general were accompanied with a Diarrœha.

Autumnal Intermittents made alſo their appearance in June, and prevailed till December. They were not of a bad or dangerous kind; but relapſes were very common.

The Dyſentery was ſporadic in the Autumn.

The Small Pox, of a mild, diſtinct kind, appeared in September, and the children who were attacked recovered favorably; but about the middle of the following month, the diſeaſe ſpreading, changed to a bad confluent kind which proved fatal to many on the 11th day. Of ſuch as were treated after Sydenham's method, few in proportion died; but in whatever method the ſick were treated, moſt of thoſe who recovered were ſubject to inflammatory Tumors on the elbows, which always ſuppurated, and proved tedious in the cure: though where they had been opened in proper time, the bone was ſeldom found injured.

## A. D. 1746.

The Small Pox, which had raged fatally ſince October, grew milder in January, and declining rapidly, diſappeared about the beginning of February.

BOOK V.

January and February afforded ſome Inflammatory Fevers, which were commonly cured in a few days by bleeding, lenient purges, and the free uſe of nitrous medecines.

A Putrid Fever attended with Petechiæ, which appeared in June, continued throughout the two following months; but the number of ſick was not great. This Fever ſeldom proving fatal, terminated happily by a critical ſweat, on the eleventh, or at furtheſt, the fourteenth day.

The Autumn and beginning of Winter were remarkably healthy. Very few Intermittents occurred, and none were met with earlier than September, or later than November.

## A. D. 1747.

The ſeaſon continued remarkably healthy till May; the Intermittents which appeared in that interval being few: while the Diarrhœas ſometimes met with in January and February, and the Peripneumony which attacked ſome in April, did not deſerve the name of Epidemics.

In the month of May, a Fever of the putrid kind made its appearance, and prevailed till the end of October; after which it declined apace, but did not entirely ceaſe till the end of January 1748.

It began with a ſhivering and vomiting, which were ſoon ſucceeded by violent head ach, pains over the whole body, and, (though the pulſe continued full and hard for the firſt four days) a remarkable loſs of ſtrength. The tongue which was at firſt white, became afterwards brown, hard, and dry. The heat, both internal and external, was intenſe, but had regular evening exacerbations, preceded by a fluſhing in the cheeks. Moſt of the ſick grew delirious on the fifth day, and at that period, purple Petechiæ of the ſize of a flea bite, broke out over the body and limbs: towards the end of the diſeaſe the ſick commonly became comatous. Signs from the urine were very fallacious.

At the beginning of this Epidemic in May, the Fever uſually terminated in a copious ſweat on the fourteenth day; but afterwards the 7th and 9th commonly proved critical, and ſometimes the 11th. Few of the ſick died, in proportion to their number, and the alarming violence of the ſymptoms.

The method found moſt effectual in treating the ſick, was to bleed freely early in the diſeaſe, and to clear the firſt paſſages by means of a gentle

gentle laxative. This laſt became the more requiſite, as many worms were commonly voided in the ſtools. Theſe evacuations premiſed, ſmall doſes of nitrous medicines were adminiſtered at ſhort intervals; the drinks were acidulated with Spirit of vitriol, and the body was kept open by cooling Clyſters. Towards the end of the diſeaſe, warmer medicines were joined with the Nitre, in ſuch proportion as the ſtate of the pulſe ſeemed to require, and bliſters, (when permiſſion could be obtained to apply them) were of great ſervice.

In the months of September and October, ſeveral were ſeized with a Fever different from the one laſt deſcribed, and much more malignant and fatal; carrying off more than one half of the ſick.

The patients were at firſt taken with a ſlight ſhivering and Nauſea, ſometimes a vomiting; which were not ſucceeded by any violent heat, but by an exceſſive languor, and exquiſite pains over all the body. They had little or no permanent head ach, but, ſeveral times in the twenty-four hours, complained of a lancinating pain, which, as they expreſſed it, run through their head of a ſudden, and in a moment went off again. They complained alſo of giddineſs, and of a conſtant noiſe, like the ruſhing of water, in their ears. From the firſt, they laboured under great dejection of ſpirits; the eyes appeared muddy; and their countenance had a particular ghaſtly look, much like that of a perſon in the plague. In the courſe of the diſeaſe, they would for ſeveral hours together remain free from any viſible uneaſineſs, the tongue moiſt as in health, and with little or no deſire for drink; then all of a ſudden, they would complain of violent internal heat, and drink greedily large quantities at a time: while neither the pulſe nor the tongue ſuffered any alteration, nor was any remarkable heat to be perceived externally.

The pulſe throughout was very little quicker than in health, but about the fifth day, it ſunk, and for twelve hours before death, was ſo low as not to be perceptible. The urine was of a ſtraw colour without cloud or ſediment, till the ſixth day, when a ſmall cloud appeared ſuſpended about half-way in the glaſs; but no prognoſtic could be formed from this, as it was equally obſerved in the urine of thoſe who died, and of thoſe who recovered.

Through the whole courſe of the diſeaſe, the ſick ſlept very little, or not all; they very ſeldom were delirious, and never comatous, in general, retaining their ſenſes perfect to the laſt moment. The fatal day was

 commonly

BOOK V. commonly the 7th. Such as recovered had a crisis by a plentiful sweat, on the ninth day.

The blood drawn on the first day, was like that of a person in health; but when drawn after the third day, it was of the colour of Coffee grounds, and appeared quite thin as it run from the vein: when cold it was blewish on the surface, and very loosely coagulated.

None of the sick had Petechiæ, nor did the distemper appear to be contagious. I met with no instance of two persons ill in the same family, nor where the disease could be supposed to have been caught by infection. Indeed the whole of the sick who came within my knowledge did not exceed thirty, twelve only of which were under my own care, and out of that number I lost four: the other eight who recovered, were treated as follows.

They were bled once rather largely at the beginning, after which they took an Ipecacuanha vomit. Small doses, of a medicine composed of stibiated Nitre and the compound powder of Contrayerva, were frequently repeated; gentle Anodynes, with temperate acidulated cordials were given occasionally; and an emollient, cooling Clyster was injected every evening. A warmer regimen became necessary about the fifth day; and blisters, were applied to the back, legs, and arms, according as the sinking of the pulse seemed to require.

The sick were encouraged to drink barley water acidulated, and were nourished with Rice gruel, Panada, and roasted Apples. It is customary with the Natives to add butter to their Rice or Barley gruel; but where they could not be persuaded to omit the butter, I chose in preference to allow weak chicken broth, with crum of bread, or a little Rice boiled in it.

The Autumnal Intermittents were few this year, so that the months of November and December, (the Summer Putrid Fever being then on the decline) were in other respects healthy.

From the year 1748 to 1751, the incessant calls of an extensive practice, joined to an attendance upon the Governor of the Province[5], which employed

[5] My attendance on the Bashaw, which at first was merely professional, came afterwards to engross a large share of my time; being often led to accompany him in excursions of pleasure, and obliged almost constantly to sup at the Seraglio. This sacrifice of leisure which might have been otherwise employed, was however in some

ployed my evening hours when free from buſineſs, prevented my taking notes regularly as before, in a manner requiſite for a full account of the Epidemical Diſeaſes: I ſhall therefore, (writing chiefly from memory) attempt only to give a few of the moſt remarkable circumſtances relative to them, in the courſe of thoſe four years.

The Meaſles made their appearance in the Spring of 1749, and continued to be Epidemic till the Spring following. As they had not viſited the city for ſeveral years, many adults were attacked as well as children, ſo that it was no uncommon thing to ſee the parents, children, and domeſtic ſervants in the ſame family all ſick at the ſame time.

The diſeaſe in its ſymptoms and progreſs agreed exactly with Sydenham's deſcription of the Meaſles of the year 1670; and of thoſe who were treated in the manner he recommends, none died; ſo that no method of cure could have been more ſucceſsful. On the contrary many periſhed who were treated in the mode of the Native practitioners, which conſiſts in keeping the ſick extremely warm, and in tranſporting them on the 9th day from their hot chamber to the Bagnio, with a view of preventing an incureable Diarrœha, which they think there is danger of upon the going off of the Eruptions. It appears the more extraordinary that convaleſcents in the Meaſles ſhould be carried thus early to the Bagnio, while in the Small Pox, the Bagnio, (ſuppoſed to be highly dangerous) is ſtrictly prohibited before the expiration of forty days.

In 1750, the Small Pox broke out about the middle of Auguſt; they were of a bad confluent kind, in which ſtate they continued till about the middle of November: they then became more favorable, continued ſo throughout the Winter, and diſappeared early in the Spring of 1751.

The year 1751 was memorable for a dreadful Dyſentery that raged with fatal violence from the beginning of June, till the middle of November; and was commonly conſidered as a conſequence of the dearth with which the city had been afflicted for many months[6].

From

ſome meaſure compenſated, by the opportunity it gave me of ſeeing more familiarly the manners of the Turks of high rank, than was to be expected in the ordinary courſe of my profeſſion: not to mention the large preſents, and other public marks of diſtinction, which the Baſhaw was pleaſed to confer on me.

[6] This was the firſt Epidemical diſtemper I ſaw in Syria, having arrived at Aleppo towards the cloſe of the year 1750. I ſeveral times examined the bread ſold

BOOK V.

From a failure of the crop in the preceding year, complaints of a ſcarcity of corn were made early in the Winter, and in a ſhort time, the lower claſs of people were reduced to great diſtreſs from want of bread. Saad-al-deen Baſhaw was about that time appointed to the Baſhawlick of Aleppo. He was the ſon of a family poſſeſt of large territories in the diſtricts of Hamah and Damaſcus, and happened (unluckily for the city) to have himſelf a conſiderable ſtock of old grain, which had lain for ſeveral years hoarded in his granaries. The diſtreſſed condition of the inhabitants, appearing to him a favorable opportunity of getting rid of his own corn, he, under pretence of relieving their diſtreſs, cauſed large quantities to be brought from Hamah; but took care at the ſame time to prohibit importation from other quarters till that ſhould be all diſpoſed of. The Wheat they were thus ſupplied with, was much damaged by long keeping, and conſequently the bread made of it was extremely black, muſty, and ill taſted.

Bad however as it was in quality, and dear in price, it was all that the bulk of the people could procure, for ſome conſiderable time after the new Corn was gathered in.

The prevailing Dyſentry was in general aſcribed to this cauſe, and indeed the lower people were chiefly ſufferers; but as many who by their ſituation in life were not under the neceſſity of ſubſiſting on the corrupted grain, were attacked likewiſe by the ſame diſtemper, the Epidemic conſtitution of the air may be allowed to have had ſome ſhare in its production.

## A. D. 1752.

The ſeaſon was healthy till about the Vernal equinox, when a continual Fever made its appearance, which, ſpreading rapidly among all ranks, continued highly Epidemic till near the end of July: from that time it declined, and by the middle of September diſappeared.

The ſick were at firſt taken with a ſlight ſhivering, and often with a Nauſea; which were followed by heat, thirſt, head ach, and pain in the loins.

ſold in the Bazar, which was always very black in colour, and often had a very offenſive ſmell. The grain, in itſelf extremely bad, was adulterated with traſh of various kinds, by the Bakers.

loins. The head, beſides aching, was from the beginning much confuſed, and a remarkable ſtupidity appeared in the patient's look. The tongue became immediately white, ſoon after brown, and towards the end of the diſeaſe, was often covered with a black cruſt. The pulſe was quick though ſeldom hard or full; and it continued throughout in a more equal ſtate than I ever obſerved in any other Fever, in that country: few or none had either exacerbations or remiſſions, the heat and other febrile ſymptoms, as well as the pulſe, continuing almoſt invariably the ſame, from the beginning to the end: unleſs where the patient's ſtrength had been exhauſted by unſeaſonable evacuations, or improper management.

Moſt of the ſick had an Hemorrhage from the noſe on the ninth, or the eleventh day. This, in ſome ſeemed to mitigate the ſymptoms, but many grew worſe after it, while in others it had no manifeſt effect either good or bad. The criſis was almoſt conſtantly by a copious ſweat, which in moſt caſes (during April and part of May) happened on the ſeventeenth day, and in none earlier than the fourteenth.

Towards the end of May, there was an alteration both in regard to the Hemorrhage and the critical day. The bleeding at the noſe happened now moſt commonly on the 7th day; the ſweat, inſtead of the 17th or 14th, uſually broke out on the 11th: but thought it greatly relieved the ſick, it did not prove perfectly critical, the Fever never leaving them entirely ſooner than the 14th.

About the time this alteration happened in reſpect to the criſis, many of the ſick began to have Petechiæ, and theſe Eruptions were common in the ſubſequent months.

As the hot ſeaſon advanced, the critical evacuations came on earlier in the diſeaſe, ſo that by the latter end of June, almoſt all the ſick had the Hemorrhage on the fifth, and the criſis on the ſeventh day: though ſometimes the Hemorrhage retarding, happened on the ſame day with the critical ſweat.

Several had the Fever in ſo ſlight a degree as not to be diſabled from walking abroad; but it was remarkable that the diſeaſe, however mild the ſymptoms, went regularly through its uſual courſe, and continued the ſame number of days as in the more ſevere attacks.

It deſerves alſo to be remarked, that after the beginning of July, none of the Convaleſcents eſcaped a relapſe, notwithſtanding they had been duely purged after the Fever, and had continued to obſerve the ſtricteſt regimen.

BOOK V. regimen. The relapſes began in the ſame manner as the primary Fever, but the heat was more intenſe. On the ſecond day came on violent pains in the Hypochondres, bilious vomiting, and very often a Diarrhœa; all which going off on the third day, a ſmart Fever, with many exacerbations and remiſſions, continued to the fifth, and then terminated by a critical ſweat. This is to be underſtood of ſuch as had had the criſis of the original Fever on the ſeventh day; for thoſe in whom the primary diſeaſe had been protracted to the fourteenth, did not recover from the relapſe before the eleventh.

This Epidemic, though in its ſelf not very dangerous, proved fatal to many in April and May, when the Fever was of longer duration than in the ſubſequent months; and the number of ſick was very great. The increaſed mortality might probably be owing to the evacuations made in the advanced ſtages of the Fever; for the Native practitioners were often induced, by the ſpontaneous Hemorrhages from the noſe, to let blood ſo late as the eleventh day; and they afterwards gave purges, with a view of carrying off the peccant matter (ſuppoſed now to be concocted) by the bowels, and thereby to ſhorten the duration of the Fever. But it ſeldom happened that any evacuations were made later than the eighth day, without manifeſt detriment to the ſick: either by retarding their recovery, or ſinking them irretrievably.

Of ſeveral hundred patients treated after the following method two only, died; from which it appears that the Diſtemper was not naturally attended with much danger.

The patient was bled rather largely, as early as poſſible in the diſeaſe, and next day took a doſe of Senna and Manna; a gentle Anodyne being ordered after the operation of the purge. In plethoric conſtitutions the bleeding was repeated on the third day, but ſeldom or never later than that period. Nitre combined with the compound powder of Contrayerva, in various proportions, ſuited to the condition of the pulſe, was adminiſtated every ſix hours; and towards the end of the diſeaſe, or when the pulſe ſunk, the Edinburgh Contrayerva powder was ſubſtituted for that of the London diſpenſatory. In caſes where the head was much confuſed, attended with coſtiveneſs, (and at the beginning moſt of the ſick were coſtive) a Clyſter of milk, Caſſia, or ſugar, and a little ſweet oil, was injected every evening till the eleventh; but after the month of May, when the diſeaſe was more acute, this became unneceſſary, as moſt of the ſick

fick had feveral ftools daily. Upon the appearance of Petechiæ, or where the heat was intenfe, accompanied with great languor; temperate cordials accidulated with fpirit of Vitriol, were given occafionally in the intervals between the other medicines. CHAP. V.

On the fecond day after the critical fweat, a purge was given, and repeated once or twice at the diftance of a few days. But when relapfes became fo frequent, a decoction of Bark with Elixir of Vitriol was ordered by way of prevention, and often with fuccefs.

As to regimen, the ordinary drink was the common Ptifan of that country, compofed of Barley, Grafs Roots, and Jujubes, fometimes accidulated with Lemon juice. The diet was chiefly chicken broth with a little Rice or crumb of bread, and the cravings of the fick were properly indulged with roafted Apple, Water Melons, or Pomegranate.

In relapfes, though the inflammatory fymptoms feemed violent, the fick were feldom or never bled. When the vomiting came on, they were ordered to wafh the ftomach by drinking freely of warm water; Clyfters were occafionally injected; and the fame medicines given internally as in the firft attack.

From the beginning of Summer till the end of September, the Chincough was Epidemic among children, but though the young patients fuffered much from the violence of the Cough, it much fooner gave way to medicine than I ever knew it. Bleeding once, and that ufually with Leeches; a few purges; and a mixture compofed of a weak folution of Gum Ammoniac, a little Vinegar of Squills, and Tincture of Caftor, either foon removed the difeafe entirely, or mitigated the fits of coughing, and rendered their return lefs frequent; after which, in about a fortnight, the diftemper commonly ceafed.

The Summer Fevers being unufually frequent this year, the children fuffered much alfo from them.

Intermittents were fo fcarce, that hardly one was met with in the courfe of the Autumn, and the city continued exceedingly healthy till the middle of November. From that time to the middle of January, a Fever prevailed among children, more particularly among thofe not under three years of age. It was attended with a Tumor of one, or both Parotids, or of the Maxillary Glands, and fometimes the fwelling extended over the whole face.

Such as had the diſorder ſlightly, recovered without medicine, in five or ſix days; others required bleeding, gentle purging, and low diet; but did not get well ſooner than the uſual period of five or ſix days. I heard of no inſtance of this diſorder proving fatal.

## A. D. 1753.

In the month of January, ſome Apoplexies were met with among elderly people, which for the moſt part terminated in Hemiplegies; and notwithſtanding the advanced age of the patients, ſeveral caſes occurred wherein the diſeaſe gave way to medicine.

A continual Fever made its appearance about the beginning of the year, which for ſome time was chiefly confined to the Northern ſuburbs; but it ſpread afterwards in other parts, till its progreſs ſeemed to be ſuddenly checked by a froſt about the beginning of February: in ſo much that from that time to the 20th of the month, I ſaw only two perſons newly attacked.

The diſeaſe began with a ſhivering and Nauſea, but the patient ſeldom vomited. The pulſe during the two or three firſt days, was ſtrong and quick, and the heat intenſe; the ſick complained leſs of pain, than of great confuſion of the head, and noiſe in the ears; their aſpect was dull and ſtupid; they ſuffered ſharp pains in the back and limbs, and could hardly bear to move their arms. The tongue was at firſt white, afterwards yellow, and towards the height of the diſeaſe, it generally became black.

About the ſixth day, the ſick grew delirious. Between the ſeventh and ninth, the body was covered with Petechiæ, not round, as uſual, but of various irregular forms; and when the Petechiæ appeared, the pulſe began to ſink, and the comatous diſpoſition came on. Between the ninth and eleventh, the ſick either ſweated moderately, or had a few looſe ſtools; but though both ſeemed to produce a temporary abatement of the ſymptoms, the Fever always continued to the ſeventeenth: after which period, diminiſhing by degrees, it went off without any other ſenſible critical diſcharge.

In caſes where the head was much affected, the urine was pale as water, and without ſediment; in ſome it was of a blackiſh caſt, reſembling a weak

weak tincture of ſteel. It was remarkable, that where the ſick recovered, the urine uſually let fall a white ſediment on the eleventh day.

The treatment of this Fever, was preciſely the ſame with that of the Fever of laſt year, only that Sinapiſms to the feet were oftner employed as a ſubſtitute for bliſters: it was attended likewiſe with the like ſucceſs, as all ſo treated recovered. Such as were bled to any conſiderable quantity after the ſeventh day, generally died on the ninth or the eleventh.

In the two caſes met with in February, there was joined to the other ſymptoms, an acute pain in the right Hypochondre which affected the patient's breathing. They bore larger bleeding than could have been ſafely ventured in the preceding month, and the blood was ſizy. In both the criſis happened by a large Hemorrhage from the right noſtril, on the ſeventh day, nearly about the ſame hour on which the patients had been firſt taken ill. In one of them the Hemorrhage was accompanied with a Diarrhœa, but after remaining well about a fortnight, that patient was attacked with a regular Tertian.

After the 20th of February, the diſtemper reviving, ſpread with increaſed vigour, and ſeemed to be propagated by contagion; but it was remarkable, though it ſeldom entered a houſe without attacking two thirds of the family, that in general they were taken ſucceſſively at ſome diſtance of time; it was rare to find two of a family ſick together, the one being a few days recovered before the other was taken ill.

From the time the diſeaſe revived in Feburary, almoſt all the ſick had ſmall, round, purple Petechiæ, which vaniſhed about the twelfth or thirteenth day, without any manifeſt alteration in the Fever.

The urine for three or four days at the beginning, was of an Orange colour, after which till the eleventh or twelfth, it was pale and clear as water; but from that time, though, when freſh made, it ſtill was colourleſs and pellucid, yet, after ſtanding till it grew cool, it dropped a ſediment reſembling fine flower; and retained this appearance till the termination of the Fever, which conſtantly happened on the ſeventeenth.

In May, ſeveral of the ſick had a critical ſweat on the ſeventh day, ſometimes preceded by an Hemorrhage from the noſe; but all who had the

Hemorrhage, ſuffered a return of the Fever within five or ſix days, more violent than the firſt, and which continued five days: ſometimes theſe relapſes were accompanied with Peripneumonic ſymptoms which required bleeding.

About the middle of April, the diſeaſe ſpreading faſt within the walls of the city, the Jews began to ſuffer remarkably; and in the following month, children, who hitherto had been exempt, began likewiſe to ſuffer; a conſiderable number from the age of nine years and upwards being ſeized with it.

The ſymptoms and progreſs of the Fever in Children, were much the ſame as in adults; though in them the predominant complaint was pains in the belly, and moſt of them voided round worms either by the mouth or by ſtool.

Worms were not however confined to children, many adults likewiſe voided them as well in this Fever, as in that of the preceding year; but being an uſual concomitant of Fevers in that country, the mention of them was neglected. Another ſymptom common to both Epidemics, was deafneſs about the height of the diſeaſe. This alſo, as well as worms, is very common in the Epidemical Fevers at Aleppo.

The method of cure purſued in the Fever of laſt year, was attended with the ſame ſucceſs in this; and evacuations later than the ſeventh day, were in like manner found to be always prejudicial, and often fatal.

The number of ſick in this Epidemic was much diminiſhed by the beginning of June, and it diſappeared entirely before July.

Among other Epidemics of this year may be reckoned a kind of Influenza, which raged for a few days about the middle of April, and attacked one fourth of the inhabitants. The chief ſymptom was a violent cough; but the diſorder was of ſhort duration.

In July, a few ſlight Dyſenteries occurred; as alſo ſome Intermittents, which for the moſt part were Quartans: neither could be called Epidemic. The Ophthalmia was very common in the Autumn; but it was remarkable that the inflammation was chiefly external in the eye lids.

Small Biles on different parts of the body were remarkably frequent both in this and the preceding year; and in November and December of this year

year they often appeared in the arm pits; but were not attended with a Fever, or any other fuſpicious ſymptoms[6]. CHAP. V.

December produced ſome Pleuriſies and ſeveral inſtances of mortal Apoplexies.

[6] When the city has been for ſome conſiderable time free from the plague, predictions of its approach, drawn from infallible ſigns celeſtial and terreſtrial, are circulated annually among the populace, for ſeveral years before the diſtemper actually returns; and when Tumors of the kind above mentioned are frequent, they join with ſuperſtitious circumſtances in raiſing groundleſs alarm.

CHAP.

[illegible]

THE

# NATURAL HISTORY OF ALEPPO.

## BOOK VI.

## OF THE PLAGUE.

### CHAP. I.

### OF THE PLAGUE AT ALEPPO, IN GENERAL.

IT is the common opinion of the inhabitants of Aleppo, that they are viſited with the Plague about once in ten years; and that it is not bred amongſt themſelves, but brought thither from ſome other infected place, as from Khillis, Aintab, Maraſh, or Urfa, on one hand; or from Damaſcus on the other. It is alledged by ſome, that the moſt ſevere Plagues have generally been imported from Damaſcus; but by others it is aſſerted that thoſe which have been brought from the Northward, have always raged at Aleppo with moſt violence. CHAP. I.

As

BOOK VI.

As to the ſuppoſed periods of the Plague's return, though the years 1733 and 1742 furniſh exceptions to the general rule, the popular opinion would ſeem in ſome meaſure to be founded on experience[1]; and it would ſeem alſo to be a fact pretty well eſtabliſhed, that it never invades Aleppo without having firſt raged in one or other of the towns above mentioned. But from what I have been able to learn, its firſt appearance is always in one of the maritime towns of Syria[2]; if in Sidon, Byroot, or Tripoly, Damaſcus is commonly the Channel through which it comes to Aleppo; but if it ſhows itſelf

[1] In a letter written at Aleppo in the year 1719 by an Engliſh gentleman who had reſided about thirty years in that country, the writer ſays "that "ſince he had been there, the Plague had never viſited them oftner than "once in ten or twelve years."

The Plagues of which I have been able to procure the dates, are thoſe of the years 1719, 1729, and 1733. The late Plague began in 1742, and terminated in 1744; ſince which time ten years are now elapſed, (1755) without any appearance of it, either at Aleppo or on the coaſt of Syria.

[2] I have been told that the Plague in 1719 came from the Northward; but none of the letters or journals I have peruſed, make mention of that circumſtance, though all of them confirm its raging at Tripoly, Sidon, and other places in that neighbourhood, ſome months before it appeared at Aleppo.

In the years 1728, the Plague made great havock in Egypt, and in the Summer of the ſame year, it raged at Byaſs and the parts adjacent; but it did not break out at Aleppo till 1729.

In the year 1732, the Plague raged at Tripoly, Sidon, and Damaſcus: it was not till the year following that it raged at Aleppo.

firſt

first at Scanderoon, or Byass, its approach is then by way of Khillis, Aintab, or Marash. CHAP. I.

The distemper never spreads much during the Winter. It advances with the Spring, arrives at its height in June; declines fast in July, and certainly disappears in August. This seems to be the constant course of the Plague at Aleppo: so that none are ever seized with it in the months of September and October, not even where the distemper returned three years successively, as in the last Plague of 1742[3].

A remark-

[3] That none are ever seized with the Plague in the months of September and October, is a fact by no means confirmed so absolutely by the experience in the last Plague of 1760; it is certain however that it declines remarkably at that period, and that great pains are taken by the Natives to propagate the notion of its being entirely extinct. In consequence of this, pestilential accidents are concealed from the Europeans with the utmost care, least fresh alarms should be raised detrimental to commerce.

The dates of the Plagues at Aleppo from 1719 and 1742, and the annexed account of the time when the Europeans, in the respective years, shut themselves up by way of security against infection, were extracted by the author from old journals and letters written at the time. But it may be remarked, and should be remembered, that the conduct of the Europeans, however it may show the increase and decrease of the Plague, does by no means strictly indicate its commencement and termination, the distemper has always spread considerably before they shut up their doors, and they come out from confinement long before its extinction.

In the year 1719, the Plague made terrible havock at Aleppo. It advanced with such rapidity in the Spring, that the Europeans shut up about the middle of March, and remained in confinement till the middle of July.

 In

A remarkable difference is obſerved in different years, both in reſpect to the mortality of the diſeaſe, and the number of the infected; but it does not appear to have ever at Aleppo, been accompanied with ſuch ſcenes of

In 1729 the number of ſick being ſmall, it was the middle of May before any of the Europeans ſhut up, and they were not confined above a month.

In 1733, the Plague was not quite ſo violent as in 1719; but the Europeans were confined from about the middle of March, till the middle of July.

In 1742, the Europeans were confined much about the ſame time as in 1729.

In 1743, they ſhut up the 11th of April, and opened their doors about the middle of July. The Plague raged with violence, though not to the ſame degree as in the year 1733.

In 1744, the progreſs of the diſtemper was nearly the ſame as in the preceding year; but the number of ſick being inconſiderable, and the dread of infection leſſened from being accuſtomed to alarm, few of the Europeans ſhut up.

In order to render this ſketch more complete I ſhall ſubjoin the periods of ſhutting up in the late Plague of 1760.

In the year 1760, the Engliſh ſhut up the 30th of June, and were confined nearly one month.

In 1761, they ſhut up the 28th of May; they rode out the 1ſt of Auguſt; but did not open completely, till the 10th of that month.

In 1762, they were confined from the laſt week in May, to the firſt week in Auguſt. P. Ruſſell, (Treatiſe of the Plague, with remarks on Quarantines, &c. London, 1791.)

From 1762, till 1787, Aleppo enjoyed an interval free from the Plague, much longer than uſual. From the ſhort account I hitherto have received of the Plague in 1787, it appears to have broke out among the Jews in the month of April, increaſed in May, and raged violently in June; it terminated about the end of July.

anarchy

anarchy and horror, as have ſometimes been known in Europe[4]. CHAP. I.

Extreme heat ſeems to check the progreſs of the diſtemper: for though the contagion, and the mortality increaſed during the firſt heats in the beginning of the Summer, a few days continuance of the hot weather diminiſhed the number of new infections. July is a hotter month than June, and the ſeaſon wherein the Plague always ceaſes at Aleppo, is that in which the heats are moſt exceſſive.

Though the Natives in Syria, as well as many medical writers, entertain a belief of the Moon's planetary influence on the Plague; experience, at Aleppo, did not in any reſpect favour ſuch an opinion.

The having had the diſtemper once, does not prevent the contracting it again: numbers of people being alive when I left Aleppo, who had had it twice, or oftener; and I have ſeen inſtances of the ſame perſon being infected three ſeveral times in the ſame ſeaſon[5].

[4] A concurrence of ſeveral circumſtances renders the horror of the Plague leſs terrible in Turkiſh than in European cities. The markets are conſtantly ſupplied with proviſions; the dread of contagion is much leſs prevalent; the ſick are leſs liable to be deſerted by their attendants; and the regular, ſpeedy interment of the dead, prevents a ſpectacle far from uncommon in the European Plagues, and which of all others is the moſt ſhocking to humanity.

[5] P. Ruſſell, (Treatiſe of the Plague, &c. p. 180.)

## CHAP. II.

OF THE PROGRESS OF THE PLAGUE IN THE YEARS 1742, 1743, AND 1744.



IN the Summer of the year 1741, the Plague had raged at Byafs[1]. From that place, according to our beft information, it was tranfported to Khillis, Aintab, Azaz, and to moft of the villages in the adjacent mountains, where it continued all the Winter.

It was brought to Aleppo about the middle of April 1742, by the Chinganas and Kurdeens who annually come from thofe parts to be employed as reapers, and take up their temporary refidence in certain diftricts of the fuburbs. To thofe people, and a few others in the fuburbs, the diftemper remained confined for fometime; nor till the 18th of May did the Europeans hear any thing of it; when ftrict enquiry being made, it was difcovered to have attacked fome perfons within the city. In a few days, it increafed fomewhat among the Jews; and foon

[1] A town in the gulf of Scanderoon, the chief port in that part of Syria for landing goods from Egypt. The Inhabitants of Byafs have a good deal of commerce with the Kurdeens who poffefs the neighbouring mountains.

fpread

ſpread both in the city and ſuburbs, though not to any great degree. In this ſtate it continued till the beginning of July, when it was checked by the extreme heat of the weather: ſome however, were daily carried off by it, till near the end of the month, when it entirely ceaſed. The Jews in proportion to their number ſuffered much this ſeaſon. The Europeans ſhut up the beginning of June, and were confined one month.



About the middle of November, the Plague began to ſhow itſelf again in Bankuſa, and the other ſuburbs on that ſide[2], and before Chriſtmas, it was diſcovered in ſome parts within the walls: but it remained there without ſpreading[3].

[1] Among the Author's M. S. papers, I found the Diary he had kept in the Plague years, in which were regularly entered an account of the peſtilential accidents and burials, together with various memoranda relative to thoſe times. Some circumſtances extracted from that Diary, have been judged deſerving a place here, by way of explanatory Notes on the progreſs of the Plague.

" The Plague (ſays the Diary) had been ſtrong at Khillis, and the
" neighbouring villages. Many of the Chriſtians, Natives of Aleppo, as well
" as others who occaſionally reſide in thoſe villages on account of trade, fled
" when too late to Aleppo, and ſome of thoſe fugitives were among the
" perſons who died in the ſuburbs, having brought the diſtemper along
" with them."

[3] Again " About Chriſtmas, it was diſcovered that eleven perſons had
" been buried from one houſe in the Akabe (one of the hilly diſtricts.)
" About this time an Armenian ſervant of Solyman Aga, (in that neigh-
" bourhood) was alſo attacked. He had a bubo, and recovered; but his
" ſon died ſoon after; and from the ſame houſe where they dwelt, fifteen
" perſons were buried in the courſe of the two following months." (M. S. Diary.)

The

The diſtemper, which all the month of January 1743, had remained in the Suburbs, without making any conſiderable progreſs, began in February to ſpread among the Jews in the city, and attacked alſo many of the Chriſtian Inhabitants in the Suburb Jideida; but as it had at that time viſibly declined in Bankuſa, it might more properly be ſaid to have changed its quarters, than to have augmented its force.

About the beginning of March, the Europeans were alarmed by the ſudden death of certain Jews and Turks, of their acquaintance[4]; but the alarm was only tranſient; for whether owing to a real ceſſation of the diſtemper, or to the induſtry uſed in concealing it[5], no other accidents were heard of for ſometime: a circumſtance, which joined to the natural credulity of mankind in what

[4] It may be remarked here, that ſome of thoſe who were attacked with the diſtemper in March died very ſuddenly. The Diary mentions "A "daughter of one of the Jews employed in the Cuſtom houſe, a plump "girl of fifteen, who was taken with a vomiting, complained of chillineſs "and of pain at her heart, and expired in leſs than five hours. The corpſe "was covered with black ſpots, and the arms became quite black. A Jew "boy, and two Turks periſhed much in the ſame manner. A near rela-"tion of the Engliſh Conſul's Cook (an Armenian) was about this time "ſeized in the Jideida." (M. S. Diary.)

[5] The Diary contains the following paſſages. "The burials (May "25th 1742) by all accounts, increaſe very little, and we find it very "difficult to get any information of the infected: every one denying the "truth of particular inſtances, though it is in general allowed that the "Plague really exiſts. The brother of a ſervant of one of the Engliſh "gentlemen, was ſeized on the 6th of April (1743) in the Khane, and died "on the 9th." The people of the country endeavoured to conceal this as much as poſſible.

they

they wiſh to be true, led moſt people to flatter themſelves with hopes of the Plague being extinct. But on the 20th of March, information being received of the death of two Jews in one houſe, and that ſeveral Turks, and Chriſtians had lately died, while others lay actually ill of the infection, a freſh and more ſerious alarm took place; and in truth the increaſe of the diſtemper ſoon became too viſible, eſpecially among the Armenians, who ſuffered remarkably this ſeaſon.

Though the diſtemper had at intervals in March, appeared within the city, its chief field hitherto had been in the ſuburbs, and the greater part of the infected was compoſed of women and children: but about the beginning of April, there was a manifeſt increaſe of the funerals in the city; and ſeveral perſons being attacked with the diſtemper in ſome of the Khanes where the Europeans have their houſes, moſt of them ſhut up, on the 11th of that month[6].

[6] The Turkiſh funerals ſeldom exceeded fifty in the day, at the time the Europeans ſhut up; but what probably haſtened their confinement, was the number of Arabgeer Armenians who were infected in the European quarter, and even in the Khanes under their windows. The intercourſe of the domeſtic ſervants, (who are all Arabgeers) with their countrymen ſcattered in various parts of the town, cannot by any precaution whatever be prevented while the doors remain open; at ſuch times therefore, the only ſecurity againſt moſt dangerous communication is to ſhut up. It appears from the Diary "That ſeveral of the porters as well as other per-"ſons belonging to the Khanes, continued to ſuffer in April; and that by "the 20th of the month, numbers of Arabgeers had fled from the city."

Through-

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Throughout the remaining part of April, the diſtemper continued to increaſe in all parts of the town, and among all ranks; but raged with much more violence in May, and according to the reports we received, it arrived at its height about the end of that month. At this period, indeed, the daily mortality was apparently great; but as we had no account of the Turkiſh burials which could abſolutely be relied on, it was impoſſible to aſcertain the number[7]: of the Chriſtians our accounts were more

[7] The Diary contains many inſtances of the difficulty of attaining any certainty in this matter. " Every body agrees (ſpeaking of the Janizaries " employed to procure information) that they have not brought an account " of half the number of burials. The people of the country (June 8th " 1742) ſeem more and more alarmed, and we hear of more being infected " than formerly; yet we do not find the burials increaſe: which gives juſt " cauſe to ſuſpect the veracity of the reports made by the Janizaries, and " indeed they have almoſt as good as owned that they dare not bring us a " true account.

" I have all along mentioned the accounts of the Janizaries, merely to " ſhow how little they are to be depended upon. Our information re- " ſpecting the Chriſtians and Jews, was ſomewhat more exact; and the " diſproportion of the burials was often ſuch as to leave no room for doubt " that in general, ſcarcely half the real number of Turkiſh burials was re- " ported." (M. S. Diary.)

As it appears, from the foregoing paſſages, what little confidence my Brother placed in the reports received by the Turkiſh burials, I thought it would be to no purpoſe to attempt forming a Bill of Mortality from his Diary: but another account of the burials accidentally falling into my hands at Aleppo, which on the whole ſeemed more conſonant to my Brother's conjectural computation; agreeing, at the ſame time, in many points with the progreſs of the diſtemper as deſcribed in the text, and varying

more exact; and notwithstanding many had fled from the city, and the rest who had the means were shut up, the daily funerals amounted from twenty to thirty, sometimes thirty-four. Hence it is evident that those of the Turks

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varying inconsiderably in respect to the Christian burials; I shall subjoin a table extracted from that Diary, of the general amount of the burials in the respective months. The Author of it, as I was told, was a Maronite Priest, and the number is regularly entered each day in columns, but I am too well acquainted, from my own experience, with the obstacles to procuring exact information, to take upon me to warrant the accuracy of his account. I transmitted a copy of this Arabic paper to my brother, but do not know whether it reached him before the publication of his Book. The Diary comprehends the Turkish, Christian, and Jewish burials, from the first of February to the first of August 1743.

| 1743 | Turkish | Christian | Jewish |
|---|---|---|---|
| February | 800 | 84 | 23 |
| March | 1140 | 124 | 43 |
| April | 1520 | 260 | 40 |
| May | 3640 | 380 | 43 |
| June | 6000 | 630 | 174 |
| July | 3000 | 209 | 60 |
| | 16100 | 1687 | 383 |

In the passage cited above from my Brother's Diary, it was observed that the disproportion of the Turkish and Christian burials rendered it probable that not more than half the former were reported by the Janizary. In order to set this in a clearer light, the daily burials as they stand in both Diaries, for a few days of June, are represented in the table annexed, in which the first rank of numbers in the column expresses the burials according to my Brother's Diary, and the second, the burials according to the Arab Diary; but it should be remarked that the variation was not always so considerable as it appears to be, during the few days contained in the table, and that my Brother's Diary expresly asserts the number set down to be far from the real number of burials. On the 19th of June, for example, my Brother's Diary has 150, the Arab 210; but the next day the one has 60, the other 210.

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Turks muſt have been very conſiderable; and yet it was aſſerted by perſons who remembered former Plagues at Aleppo, that the mortality was in compariſon moderate.

About the beginning of June, the diſtemper, according to the account brought to us, decreaſed pretty much among the Turks; though the number of Chriſtian burials (of which we were more exactly informed) diminiſhed but little. Between the 13th and 17th, it again increaſed, particularly among the Turks, but not to ſo high a degree as it had been about the end of May. On the 18th it began once more to decline, and, ſome ſmall interruptions excepted, continued to decreaſe with ſurprizing rapidity till the end of the month; when the burials univerſally were reduced to a very few: in which ſtate they continued the greateſt part of July; but the city could not be pronounced free from the Plague till about the middle of Auguſt. In July however, it was ſo much abated that the Europeans ventured to come out from confinement about the 18th of that month.

From the middle of November till the end of the year, we now and then heard of a perſon dying of the

| 1743 | Turkiſh Burials | | Chriſtian | | Jewiſh | |
|---|---|---|---|---|---|---|
| June 20th | 60 | 210 | 21 | 28 | 3 | 8 |
| 21ſt | 50 | 210 | 15 | 22 | 6 | 8 |
| 22nd | 45 | 220 | 11 | 25 | 6 | |
| 23rd | 54 | 250 | 20 | 15 | 3 | 6 |
| 24th | 30 | 240 | 12 | 20 | 2 | 6 |
| 25th | 25 | 200 | 11 | 22 | | 4 |
| | 264 | 1330 | 90 | 132 | 20 | 32 |

Plague;

Plague; but ſuch accidents were very rare, and moſt of them doubtful, hardly more than two being clearly peſtilential [8]. CHAP. II.

In the months of January and February 1744, the Plague ſtill remained in the city, but without making any ſenſible progreſs. In March it began to ſhow itſelf a little more; and, though all along inconſiderable in degree, compared with the ravage of the preceding year, it purſued exactly the ſame courſe in reſpect to the periods of its increaſe and decline, and diſappeared entirely about the middle of Auguſt. The number of infected being ſmall, none of the Engliſh gentlemen judged confinement neceſſary; and ſome only of the French factory ſhut up towards the middle of May [9].

In the two preceding years, I had preſcribed for the ſick, chiefly from the accounts brought me by a perſon

[8] It appears evidently from the Diary, that till the Europeans actually ſhut up, great pains were taken to conceal from them the increaſe of the contagion; and that the like pains were exerted to diſguiſe matters, when the uſual period approached of their coming out from confinement. All which was exactly ſimilar to what happened in the years 1760, 1761, and 1762, during that Plague; and may no doubt be conſidered as the conſtant practice at Aleppo. See on this ſubject (Treatiſe of the Plague, &c, page 61.)

[9] This year, two Europeans died of the Plague. The firſt was a Jeſuit Father, who died in three days, in the month of April; the other was M. Roland, a young French merchant, who finding himſelf indiſpoſed on the 6th of May, was at firſt rallied by his acquaintance for alarming the Franks by his imaginary illneſs; but next day, matters became more ſerious, and he died on the 12th. It was this accident that induced the French Conſul and ſome of the merchants to ſhut up immediately. (M. S. Diary.)

whom I employed to viſit them; for though before ſhutting up, I was often, in ſpight of all my precautions, deceived by falſe repreſentations of the caſe, and led to viſit ſome of the infected; yet I avoided it to the utmoſt of my power: but this year, the dread of contagion, (like that of other dangers to which one has been long expoſed) being much worn off, I attended the ſick in the Plague, in the ſame manner as thoſe labouring under ordinary Fevers.

CHAP.

## C H A P. III.

A MEDICAL DESCRIPTION OF THE PLAGUE, AS IT APPEARED AT ALEPPO IN 1742, 1743, AND 1744.

IT is no wonder that the very name of Plague ſhould ſtrike thoſe with terror who have read, or who have unhappily been ſpectators, of the complicate diſtreſs of all ranks of people during the rage of a peſtilence. Scenes of death in its moſt dreadful forms, and of human ſufferings beyond the power of the moſt active benevolence to relieve, preſent themſelves inceſſantly on all hands. The diſtemper in itſelf is the moſt lamentable to which mankind are liable. The torments of heat, thirſt, and pain, frequently unite in ſome patients; an unſpeakable languor and dejection in others; and even thoſe who eſcape with life, do not ceaſe to ſuffer from painful and putrid Ulcers, the loathſome remains of the diſeaſe. The deſertion of relations, of friends, and of domeſtic ſervants; the want often of the common neceſſaries of life, and the difficulty of procuring medical aſſiſtance; are circumſtances likewiſe which aggravate the miſeries of the ſick, and contribute greatly to augment the general horror. C H A P. III.

But

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But as no diſeaſe incident to mankind is in its nature more terrible and deſtructive, ſo none is more difficult to deſcribe. Its ſymptoms are ſcarcely in all reſpects alike in any two perſons, and even vary extremely in the courſe of an hour in the ſame ſubject. The diſeaſe attended at the beginning with ſymptoms not highly alarming, often ends fatally within a few hours; while the moſt formidable attacks, by a ſudden and unexpected alteration, ſometimes terminate happily.

The firſt complaints of thoſe ſeized with this diſtemper, were in general a coldneſs or ſhivering; ſickneſs; a vomiting of large quantities of porraceous bile, which often had a very offenſive ſmell; anxiety, or an inexpreſſible uneaſineſs about the pit of the ſtomach; pain in the back, or loins; an intenſe head ach; uncommon giddineſs, and a ſudden loſs of ſtrength. Some were ſenſible of a ſharp, ſhooting pain, darting at intervals into the parotid, axillary, or inguinal glands.

To theſe ſymptoms ſucceeded a violent Fever, in which, while the ſick complained of extreme inward heat, their ſkin externally to the touch felt little hotter than natural. Sometimes this heat became general and intenſe; at other times, particular parts only were affected; but it ſeldom continued long in the ſame degree, having ſeveral unequal remiſſions and exacerbations in a day. In theſe exacerbations, the face became florid, but would often from a deep ſcarlet, change to a livid

colour

colour like that of a perſon almoſt ſtrangled, and again, ſuddenly changing, it would aſſume a cadaverous paleneſs. CHAP. III.

The eyes ſoon loſing their natural luſtre, acquired a kind of muddineſs, and the countenance of moſt of the ſick was ghaſtly and confuſed beyond deſcription.

The pulſe, at the beginning, was ſomewhat quicker and lower, but in other reſpects varied little from its natural ſtate. Within a few hours it commonly increaſed in quickneſs and ſtrength; but ſeldom remained the ſame for an hour, nay ſcarcely many minutes together; inceſſantly varying both as to ſtrength and quickneſs, and without any manifeſt correſpondence with theo ther febrile ſymptoms.

In ſuch as complained of pains darting either into the parotids, the armpits, or the groins, a ſmall painful, hard, deep-ſeated Tumor, without external diſcoloration of the ſkin, was diſcovered by the touch in the part; and theſe were the incipient peſtilential buboes: of which more particularly hereafter.

The appearances now deſcribed, were thoſe of the diſtemper on the firſt day, till evening, when the ſick always ſuffered a ſevere exacerbation, in which the heat both internal and external became exceſſive, and as they generally were by that time delirious, it was often with difficulty they could be kept within doors; they were greatly diſpoſed to talk, but faltered ſo in their ſpeech that what they ſaid was hardly intelligible; the tongue having ſhared with the other organs in the univerſal debility.

The

The exacerbation lafted moft part of the night; but the heat, inquietude, and delirium abating towards morning, a manifeft remiffion took place. Some recovered their fenfes entirely, fome partially, and then complained of intenfe head ach, or of pain from the buboes: it was ufually in this interval alfo that thofe who had carbuncles began to complain of the burning pain of thofe fiery Eruptions.

The morning remiffion was commonly of very fhort duration: the rigors, anxiety, and delirium, foon returning more violent than before, attended with a ftrong and frequent Subfultus Tendinum. Thefe febrile fymptoms did not increafe regularly as the day advanced, but went away, and returned at intervals, leaving fhort, but alarming Intermiffions; for each exacerbation furpaffed that which preceded it, either in violence or duration. In the evening, the pulfe could hardly be counted, by reafon of its depreffion and quicknefs; the patient became comatous, and his refpiration was quick, laborious, and interrupted. The buboes, which fome hours before feemed manifeftly to advance, often fubfided, and fometimes almoft difappeared; the carbuncles, mortifying at the top, refembled a large efchar made by a cauftic: and about this period alfo livid or black fpots of various dimenfions, often were found fcattered univerfally on the body.

Under thefe circumftances, dreadful as they feemed, fome hope of recovery ftill remained; for, though many of

of the ſick died on the third day, ſeveral had a favorable criſis on that day, by a profuſe ſweat: ſome ſtruggled to the fifth day, a few to the ſeventh, and here and there one even to the eleventh, before any critical alteration took place.

Where a copious ſweat happened on the third day, if it did not prove perfectly critical, it, at leaſt, always conſiderably abated the Fever, which in that caſe, was in general totally removed by a ſecond, though leſs profuſe ſweat, on the fifth: ſo that beſides weakneſs, the chief remains of the diſeaſe was the pain occaſioned by the Eruptions.

It has already been remarked that nothing could with confidence be predicted reſpecting the event of the diſeaſe from the manner of its invaſion; thoſe who had the moſt favorable eſcape having often been attacked at the beginning with as alarming ſymptoms, as others were who died in a few hours. Sometimes the febrile paroxyſm which had ſet in with ſuch formidable violence, diſſolved in a few hours, and left the patient languid indeed and weak in an extreme degree, but free from other complaints, except the pain ariſing from the Bubo, which from that period increaſing in ſize, and advancing favorably to maturation, was in many caſes ready to open in twelve or fifteen days; the patient all the while, except the firſt day, walking about as uſual.

Great numbers happily eſcaped, not only in the manner juſt deſcribed, but likewiſe where the Buboes

never advanced; for theſe Tumors, ſo far from coming always to maturation in ſuch as recovered, very often diſcuſſed without any bad conſequence. In regard to the Carbuncles, they often began to digeſt, before the termination of the Fever in a critical ſweat.

All the infected had Buboes, except ſuch as expired ſuddenly, or ſurvived the firſt attack a few hours only. Inſtances of this dreadful kind were more particularly met with in March 1743. The ſick were ſeized in the uſual manner, but the head ach, vomiting, and pain about the Præcordia increaſing every moment, proved ſuddenly mortal; or terminated within a few hours in fatal convulſions[1]. Of thoſe who periſhed in this manner, few had any appearance of Buboes; but in general, the armpits and groins, or the inſide of the arms and thighs became livid or black, and the reſt of the body was covered with confluent Petechiæ, livid puſtules being here and there interſperſed: but all theſe appearances were remarked more eſpecially after death[2].

[1] Inſtances of ſudden death in the Plague, as deſcribed above, were very ſeldom met with in the late Plague years at Aleppo, and then only in the Winter, or early in the Spring. (Treatiſe of the Plague, &c. p. 97.)

[2] Livid or black ſpots, and Vibices, were often found on the infected corpſe, but not conſtantly. They were always ſuſpicious in conjunction with other circumſtances, but their abſence was no proof, though often urged as ſuch, that the diſtemper of the deceaſed had not been the Plague. The Vibices ſometimes appeared ſeveral hours before the patient expired; but the Livid ſpots ſeldom or never till after death. (Treatiſe of the Plague, &c. p. 97, 112, 135.)

The

The tongue, in ſome of the infected, was quite moiſt, and continued throughout, in all reſpects like that of a perſon in health; in others, it was white at firſt, but ſoon became yellow, then black, and was covered with a dry, rough ſcurf, or fur.

Some had no thirſt, and ſcarcely could be prevailed upon to drink ſufficiently; but in general the ſick ſuffered extreme thirſt, and drank eagerly whatever was offered them; yet this thirſt never was conſtant, it returned at irregular intervals, and ſeldom appeared to correſpond with the degree of fever.

The urine, in general was of a deeper yellow than uſual in health, and without ſediment; but in the prognoſtic it was as little to be depended upon, as any other ſymptom of the Plague; it being ſcarcely alike in the ſame ſtage of the diſeaſe in any two perſons, and varying no leſs in the ſame patient every day.

The vomiting commonly ceaſed after the few firſt hours, except where the ſick were led by their extreme thirſt to overcharge the ſtomach, and then it always returned.

A Diarrhœa attended the Fever, in ſome patients; in others, perpetual coſtiveneſs; but for the moſt part the diſcharges were natural. The diſtemper ſeemed never to admit of a critical ſolution by either ſtool or urine.

Hemorrhages from the noſe, as alſo from the uterus, were met with in a few caſes; and if they happened after the ſecond day, were ſoon followed by a plentiful

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ſweat which commonly proved critical: a circumſtance different from what has uſually been remarked in the Plague at other places.

From the preceding account of the Plague, it will readily be conceived that nothing can be more difficult than to form any judgment or prognoſtic of the event of the diſeaſe; in which as it is juſtly remarked by Morellus, "our ſenſes and our reaſon deceive us; the Aphoriſms "of Hippocrates are erroneous; and even Hippocrates, "(as I am inclined to think) might himſelf have erred "in his judgment[3]."

[3] Unde fit ut in Peſte, fallat nos ſenſus, fallat ratio, fallant Hippocratis Aphoriſmi, et ipſe, ut puto, in his falleretur Hippocrates. De Febr. Peſtilent. cap. v.

CHAP.

## CHAP. IV.

### OF THE PESTILENTIAL ERUPTIONS.



THE characteriſtic Eruptions of the Plague are Buboes and Carbuncles. A very ſmall proportion of the infected were exempt from the former; for during the whole time the diſtemper raged at Aleppo, all the ſick had Buboes, except ſuch as died ſuddenly: but about one half only had Carbuncles[1]

In the years 1742 and 1743, the Buboes often appeared as ſoon as the patient was taken ill; ſometimes not till twelve hours after; and in a few inſtances not till after two or three days; but in 1744, ſome perceived the Buboes a day or two before any other ſymptom of the diſeaſe.

The ſick in general, had but one Bubo; and the inguinal and axillary glands were oftener affected than the parotids. The inguinal Bubo for the moſt part

[1] In the late Plague years at Aleppo 1760 &c. the Carbuncles were ſeldom obſerved earlier in the ſeaſon than the months of April and May; but after that period were found commonly, though in a much ſmaller proportion than what is mentioned in the text. (Treatiſe of the Plague &c. p. 120.)

was

was double, that is, two diſtinct glands ſwelled in the ſame groin. The ſuperior, which in ſhape ſomewhat reſembled a ſmall Cucumber, lay obliquely near the great veſſels of the thigh, lower than the Venereal Buboes are uſually found, and it was that which commonly came to ſuppuration; the inferior was round, and in ſize much ſmaller. I once met with a caſe where an axillary Bubo divided in like manner, into two parts, one of which got under the pectoral muſcle, the other ſunk deeper into the armpit: both grew painful and inflamed, but that in the armpit only ſuppurated.

It was mentioned before, that the Bubo at firſt appeared like a ſmall, hard Tumor, painful, but not inflamed externally. Theſe indurated glands were deeply ſeated; ſometimes they were moveable under the ſkin, at other times leſs looſe, or fixed; but always painful to the touch, unleſs where the patient was in a ſtate of inſenſibility.

They often would increaſe conſiderably in ſize in a few hours, with intenſe pain, then ſuddenly ſubſide; and theſe changes would frequently take place ſeveral times in the courſe of twenty-four hours. An exacerbation of the peſtilential ſymptoms immediately upon the decreaſe of the Bubo, ſometimes prompted me to imagine it owing to the retroceſſion of the Tumor; but this did not happen ſo conſtantly as to induce me to think it was ſo in reality.

The Buboes, ſo far as I could learn, never advanced regularly

regularly to maturation till ſuch time as a critical ſweat had carried off the Fever. In ten, twelve, or fifteen days from the firſt attack, they commonly ſuppurated; having been all along attended with the uſual ſymptoms of inflammatory Tumors.



But I have known them ſometimes, nay frequently, diſappear ſoon after the critical ſweat, and diſcuſs completely, without any detriment to the patient. At other times, though grown to a pretty large ſize, the Tumor, about the height of the diſeaſe, would ſink, and mortify, without any fatal conſequences; for as ſoon as the criſis was complete, the mortification ſtopped, and the gangrened parts ſeparating gradually, left a deep ulcer, which healed without difficulty.

I met with no inſtance of a Bubo, in which a Fever did not either precede, or follow the eruption.

The Carbuncles were commonly protruded the ſecond day of the diſeaſe; and, though the muſcular and tendinous parts were more eſpecially affected, no part whatever could be ſaid to be exempt from them.

The Carbuncle[2], at firſt reſembled an angry confluent pock in its inflammatory ſtage; but was attended with intenſe, burning pain, and ſurrounded by a circle

[2] There are certainly varieties of the peſtilential Carbuncle; but perhaps theſe varieties have been unneceſſarily multiplied, from the ſame eruption having been accidentally viewed in the different ſtages of its progreſs; for all of them, ſooner or later are covered with the black eſchar. (Treatiſe of the Plague, &c. p. 121.)

BOOK VI. of a deep ſcarlet hue, which ſoon became livid. By a progreſs very rapid, it then ſpread circularly, from the ſize of a ſilver penny to an inch and a half, two inches, nay even three inches, diameter; and the ſupervening gangrene often penetrated deep into the ſubſtance of the parts affected. In ſuch of the ſick as recovered, the gangrene uſually ceaſed ſpreading on the third day, and in a day or two after, ſigns of ſuppuration were perceived at the edge of the black cruſt, the ſeparation of which advancing gradually, was completed rather in leſs time than that of the Eſchar in iſſues made by cauſtic. In caſes where the patient died, I was informed (for I ſaw none of thoſe caſes myſelf) that a quantity of ichorous matter oozed from beneath the eſchar, which remained itſelf hard and ſhriveled, without any favorable ſigns of digeſtion or ſeparation.

A Puſtule of another kind was obſerved in a ſmall number of the ſick; and, as all in whom it appeared happened to recover, it was regarded as a favorable ſymptom. This eruption was not ſurrounded with any livid or diſcoloured circle, but was filled with well concocted matter, and drying up after a certain time, the cruſt fell off, as in the diſtinct ſmall pox[3].

The livid, or black diſcoloration of the ſkin on various parts of the body, as well as the confluent Petechiæ

[3] I had no opportunity in the laſt Plague of 1760, &c. of obſerving the puſtule deſcribed above. See. (Treatiſe of the Plague, &c. p. 128.)

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tioned before in the general deſcription, are ſymptoms common in other malignant diſtempers, and by no means peculiar to the Plague: but in all dubious caſes, during a peſtilential ſeaſon, their preſence always leaves juſt room for ſuſpicion. CHAP. IV.

The little I have to ſay on the chirurgical treatment of the Buboes and Carbuncles, is reſerved for the next Chapter.

## CHAP. V.

### OF THE TREATMENT OF THE PLAGUE.



IT would have been tedious, and perhaps little inſtructive, to have entered into a minute detail of all the phænomena remarked in the Plague, together with the irregular and ſudden changes ſo frequently obſerved in its progreſs. I have therefore, attempted only to give a general outline of the diſeaſe, which ſhould, however, comprehend the moſt uſual and conſtant ſymptoms: and though this deſcription is not ſufficient to ſupply the requiſite helps for forming a confident prognoſtic, it may ſtill furniſh ſome hints that may be uſeful in practice.

When the various ſhapes aſſumed by this fatal diſtemper are duly conſidered; its ſudden tranſitions from a ſtate apparently of extreme danger, to one of perfect ſafety; its precipitate advances to its height; and the danger the phyſician incurs in viſiting the ſick; the wonder will ceaſe that we meet in authors, with ſuch various, nay contradictory accounts, both of the diſeaſe itſelf, and the propriety and ſucceſs of the medical management of it. Of theſe differences amongſt writers on the

Plague,

Plague, many might in ſome meaſure be reconciled, were allowance to be made for the effects of climate, temporary conſtitutions of the air in the ſame climate, and even perhaps for ſome real variation in the diſeaſe itſelf: but the taſk becomes more difficult to account for the contradictions ſo frequently met with among thoſe who had practiſed at the ſame time, in the ſame city, and who have treated of the ſame Plague.

The diſcordant opinions of medical writers concerning the method of treating the Plague, are innumerable. In regard to bleeding, and other evacuations, they maintain opinions diametrically oppoſite: ſome recommending them as indiſpenſably requiſite, others decrying them as invariably pernicious; while both parties, with equal confidence make their appeal to experience. But in a diſeaſe wherein reaſon is often perplexed, and experience itſelf fallacious, it is greatly to be lamented that nature has not been more, and opinion leſs conſulted.

In a country ſo often viſited by the Plague, one might reaſonably have expected ſome veſtiges of unbiaſſed obſervation, or at leaſt ſome attempts towards a proper method of cure; but ſo far as I have hitherto been able to diſcover, no traces of any thing ſatisfactory are to be met with among the Natives. The Mohammedans, holding the Plague to be a penal curſe inflicted by Almighty God on a ſinful people, have leſs faith in the efficacy of medicine in that diſeaſe than in any other: and as the chief of thoſe who practiſe phyſic are either

 Chriſtians

BOOK VI. Chriſtians or Jews, not armed with the doctrine of predeſtination, and conſequently apprehenſive of contracting the infection, they endeavour to confirm the vulgar notion of the inutility of their art in the Plague, with a prudential view of evading the danger of being forced to viſit the ſick. Hence the greateſt part of the infected are either left to ſtruggle with the diſtemper, without any aſſiſtance from medicine, or are under the neceſſity of ſubmitting to the direction of the meaneſt and moſt ignorant of mankind.

The method moſt generally prevalent among the Native practitioners, is to bleed all who apply to them, in whatever ſtage of the diſeaſe; and then with a view of promoting ſweat, to adminiſter a few grains of Bezoar mixed with the diſtilled water of Scorzonera. The Bezoar, in the Eaſt, ſtill retains the reputation of being an excellent Alexipharmic, and though never given in a doſe exceeding three or four grains, wonderful virtues are aſcribed to it in the Plague: their reliance on this medicine, is a proof of the unimproved ſtate of their Materia Medica.

In regard to evacuations in the Plague, it ſeemed to me, from the moſt impartial and attentive obſervation I was capable of, that very plentiful bleeding in the beginning of the diſeaſe was of great ſervice; but was always prejudicial after the firſt day.

To promote vomiting was alſo of the utmoſt conſequence at the beginning; and for that purpoſe, as the ſick

ſick in general had a propenſity to vomit, warm water was commonly ſufficient; but in caſes where a ſtimulus was required, a ſmall doſe of Ipecacuanha, or of Salt of Vitriol, anſwered for the moſt part perfectly well.

Violent Cathartics are generally, and with juſtice, condemned in the Plague; but in caſes where the patient was coſtive and the head much affected, an emollient Clyſter, or even a gentle laxative compoſed of Manna and Cream of Tartar, was not only ſafe, but often of great ſervice. On the ſecond day of the diſeaſe, where the remiſſion of the ſymptoms was tolerably diſtinct, I have frequently and ſucceſsfully given an infuſion of Senna with Manna and Cream of Tartar; and it is a fact confirmed to me by repeated experience, that a purgative of this lenient kind given after the critical ſweat, was the moſt effectual means of promoting the ſuppuration of the Buboes.

The natural criſis of the diſeaſe was always by the ſkin. When a copious ſweat could be procured by art, it was likewiſe of ſervice; but the attempt if made the firſt day was attended with two material inconveniencies. The firſt, that the common Diaphoretic medicines given in the uſual doſe, if they failed in their operation, threw the patient into a flame, and greatly augmented all the ſymptoms; the ſecond, that though they produced the deſired effect, it was neceſſary to keep up the ſweat a much longer time than moſt of the people of that country could be perſuaded to endure, and if the ſweat was prema-

prematurely checked by expoſure to the air, all the ſymptoms were either exaſperated, or (what was often the caſe,) a Diarrhœa was induced, which though at firſt it might ſeem to relieve, yet generally proved fatal in the end.

The cordial and diaphoretic remedies found moſt effectual, were the roots of Contrayerva and Valerian; Saffron; or the compound Contrayerva powder of the Edinburgh Diſpenſatory. Theſe remedies were given to moſt advantage in ſmall doſes repeated every four hours, with diluent drinks acidulated, which not only aſſiſted in promoting a ſweat, but were of the utmoſt conſequence in moderating the Fever, that the warm medicines were otherwiſe apt to increaſe. Anodynes were occaſionally joined, and greatly aſſiſted the operation of the other remedies; but the milder kind, as ſyrup of Popies, ſeemed to agree better with the ſick than pure Opium. In caſes where a Diarrhœa attended, Venice Treacle, or Diaſcordium, was joined with the Diaphoretics.

I attempted to try the effects of the Bark; but on account of a clamour raiſed againſt that medicine, I found it prudent to deſiſt: being convinced that my youth, and the ſhort time of my reſidence in the country, were obſtacles not to be ſurmounted by any efforts in my power to make againſt a popular prejudice. For another reaſon, no fair trial was made of the Virginian Snake root. Its bitterneſs was an objection with moſt of the Natives;

and

and it may be remarked in general, that the Phyſician who would obtain a ready compliance with his directions in that country, muſt as ſeldom as poſſible offend the palates of his patients with nauſeous remedies: for whatever may be the conſequence, they will often rather chooſe to incur diſtant, though great riſks, than avoid them by ſubmitting to preſent inconveniencies.

Nitrous medicines neither had their uſual ſucceſs in allaying heat, nor in general could the ſick bear them in the common doſes, without a ſenſible increaſe of languor and dejection; and there was danger moreover of their bringing on a Diarrhœa.

Upon repeated trials, I found the following the moſt ſucceſsful method of treating the ſick.

As ſoon as poſſible after the patient was taken ill, from ten to twenty ounces of blood, according to the circumſtances of the caſe, were ordered to be drawn from the arm; but ſeldom more than ſixteen ounces were taken away; that quantity greatly exceeding what is uſually drawn at once in any diſeaſe in that country.

After the bleeding, where the nauſea was conſiderable, the patient was encouraged to drink freely of warm water, which uſually being ſoon returned mixed with bile, the operation was repeated till the ſtomach appeared to be cleanſed. Where the nauſea was ſo inconſiderable that the water of itſelf was not ſufficient to excite vomiting, a ſmall doſe of Ipecacuanha, or of ſalt of vitriol was given to promote it. It indeed appeared from

expe-

BOOK VI. experience, of ſuch importance that both theſe evacuations ſhould be made early in the diſeaſe, that moſt of my acquaintance were provided with directions how to proceed, in caſe of any perſon being infected in the family.

After the operation of the vomit, a gentle Anodyne was given; and where that did not prove ſufficient to quiet the ſtomach, an ounce of Diacodium, or fifteen drops of Laudanum, was added to Riverius's ſaline draught.

After the evacuations, ſmall doſes of the cordial and Diaphoretic medicines, to which was joined a very ſmall proportion of Antimoniated Nitre, were adminiſtered every four hours; and the ſick were encouraged to drink freely of a decoction of Scorzonera roots and Barley; or ſpring water moderately acidulated with Spirit of Vitriol. A mixture of Syrup of Violets and this Spirit was kept ready to be occaſionally added to plain water, which being thus rendered more grateful both to the eye and the palate, the ſick were induced to drink more willingly. The drinks were always given tepid, when the ſick could be prevailed on to take them in that ſtate.

In the Winter months, the ſick were removed into a room larger and more airy than that in which they uſually ſlept at that ſeaſon; and the air of the chamber was warmed or corrected, by a moderate fire. In the Summer, permiſſion was given to keep the doors and

windows

windows open, except ſuch as were directly oppoſite to the patient's bed, but even this reſtriction was oppoſed by many, who, in the day time, inſiſted on ſetting all open, and in the night often lay on the houſe top. Their coverlets were the ſame as they had been accuſtomed to in health.

A temperate cordial, compoſed of ſome of the ſimple diſtilled waters, Tinctures of Saffron and Valerian, Confection of Alkermes, and Spirit of Vitriol, was allowed where the ſick were faint, or uneaſy, and they expreſſed great ſatisfaction upon taking it. A mixture of this kind, together with plenty of acidulated drinks, was what I chiefly uſed for infected children, and with good ſucceſs.

Under the treatment now deſcribed, a ſweat often broke out on the ſecond or the beginning of the third day; when the ſick were covered up, and the ſweat was encouraged as long as they could be perſuaded to bear it.

But whether it proceeded from the careleſſneſs of attendants, or their obſequiouſly giving way to the impatience of the ſick, and conſequently not keeping up the ſweat ſo long as it ought to have been; or whether it was to be aſcribed to the nature of the diſeaſe itſelf, I ſhall not preſume to determine; but it is certain that this firſt ſweat, eſpecially if it happened on the ſecond day, though it greatly relieved the patient, did not entirely remove the Fever. It was therefore requiſite to con-

tinue the ſame medicines in ſomewhat larger doſes; by which nature was generally enabled to throw off every ſubſequent exacerbation by a plentiful ſweat, till a complete criſis was obtained.

Where the ſweat was judged ſufficiently copious, and had greatly mitigated the ſymptoms, notwithſtanding ſome degree of fever ſtill remained, a mild purge was given next morning, during the operation of which the other medecines were not intermitted; and an Anodyne was ordered to be taken early in the evening.

Where an exacerbation of the other ſymptoms appeared to be the conſequence of a ſudden ſinking of the Buboes, which was ſometimes the caſe on the ſecond or third day, a bliſter applied juſt below the Tumor was of ſervice.

Upon the firſt appearance of Coma, or of debility in the tongue, a bliſter was applied to the head, and, according to circumſtances, in ſucceſſion to the other parts to which bliſters are uſually applied. Some of the ſick who had been deemed paſt recovery, having ſtruggled through the diſeaſe, owing in all appearance to the uſe of bliſters, they were at length brought into ſome degree of credit, and the Natives were induced to ſubmit with leſs reluctance to a remedy, to which at other times they are obſtinately averſe.

Stimulating Cataplaſms, commonly compoſed of Garlic, Bread, and Vinegar, were likewiſe applied with advantage to the ſoles of the feet. But in caſes of Coma where

where the patient was coſtive, whether Bliſters or Cataplaſms were, or were not applied, emollient laxative Clyſters were injected; the doſe of the Alexipharmics was increaſed, and accidulated drinks, in ſmall quantities at a time, were given frequently.

As to the external treatment of the Eruptions, ſuppurative Cataplaſms were ſometimes applied to the Buboes, but as it was with difficulty they were retained on the part, in caſes where the patient was capable of walking about, a Diachylon Gum Plaſter was generally ſubſtituted for the Cataplaſm: and if a ſtill ſtronger ſtimulus was requiſite, a few Cantharides, or a little Euphorbium, were added.

In moſt caſes, the Buboes were left to open of themſelves; as well on account of the dread the Natives entertain of the lancet and cauſtic, as of the want ſometimes of proper perſons to make uſe of either; and ſo far as I had occaſion to obſerve, though they often proved tedious, no other conſequences attended their delay in opening, than ſuch as are common to all inflammatory Tumors left to themſelves; nor was any thing peculiar in the topical remedies, required for healing them.

Where the Buboes mortified, they were treated in the ſame manner as the Carbuncles, and though upon ſeparation of the gangrened parts, the Ulcer often remained both wide and deep, yet they healed kindly in a ſhort time.

The Carbuncles ſometimes were ſcarified, but oftner were not. The dreſſings which in general agreed beſt with them, were ſoft pledgets armed with yellow Baſilicon with a ſmall proportion of Oil of Turpentine, or, ſometimes, Tincture of Myrrh; over which was laid an emollient Cataplaſm. After the mortified cruſts caſt off, the Ulcer ſoon healed in the uſual manner.

CHAP.

## CHAP. VI.

OF THE METHOD OF SHUTTING UP, PRACTISED BY THE EUROPEANS IN SYRIA, FOR THEIR PRESERVATION IN TIMES OF PESTILENCE.

NEXT to the protection of Divine Providence, the means that the Europeans depend upon for their preservation during the time of the Plague, consist either in a retreat from the city, or in shutting up in their Town houses, in such a manner as effectually to prevent all intercourse or communication by which the infection might be received from without. CHAP. VI.

In former times, when the trade was carried on regularly in annual ships chartered by the Levant Company, which arrived at Scanderoon, and left that Port at certain fixed seasons, the merchants, without prejudice to their affairs, had it in their power to retire from the city, in the Summer months; and the number of the English Factory being at that time so considerable as to render an encampment in the mountains secure from the

BOOK VI. the depredation of their inhabitants the Kurdeens[1], it was the common practice of the Engliſh gentlemen to retire from town, early in the Peſtilential ſeaſon.

The place choſen for refuge was a plain of no great extent, pleaſantly ſituated in the mountains, at a little diſtance from Bylan. The wild ſcenes on all hands, were delightfully pictureſque; an opening of the ſteep mountains afforded a proſpect of the ſea, at the ſame time giving admiſſion to the Weſtern wind; and a limpid rivulet remarkably cool, while it nouriſhed a conſtant verdure, ſerved to water the encampment. Bylan furniſhed the camp with proviſions, and by a ſtrict obſervance of the neceſſary precautions in receiving them, little or no riſk was incurred, even though the diſtemper happened to be actually in that village.

They lived in their tents; and there being little chance, in their excurſions diſtant from the high road, of falling in with travellers ſuſpected of infection, they were at liberty to ride out without apprehenſion; to go a ſhooting; or to purſue other country recreations. The pleaſures of this ſequeſtered ſituation, which at other times, the Engliſh uſed voluntarily to prefer to all others, in the

[1] Kurds, or as the Engliſh commonly call them Gourdeens, are a race of hardy, robuſt people, who inhabit a great part of Amanus, and the neighbouring mountains, and ſubſiſt chiefly by plunder; making incurſions for that purpoſe, into the plains, and retreating into their mountains when any force is ſent againſt them. (See vol i. p. 165.)

ſultry

ſultry months, ſuffered now however ſome allay from reflexion on the melancholy occaſion of their forced retreat, and their anxious apprehenſions for the friends whom they had left behind in the city.

In the preſent ſtate of the Levant trade[2], carried on by a number of ſmall private veſſels which come into the Port irregularly and at all ſeaſons, it is highly inconvenient for the merchants to leave the city; beſides, the Factory is greatly decreaſed in number, and the plundering Kurdeens are become more than ever hoſtile to the Franks. Thus an early retreat, to the mountains is rendered next to impoſſible; while a retreat to any of the neighbouring villages later in the ſeaſon, after the Plague has made ſome progreſs, not only promiſes little ſecurity, but on many accounts is attended with conſiderable danger. The Europeans however circumſpect in their own conduct, and that of their immediate domeſtic ſervants, cannot effectually watch the reſt of a numerous retinue, employed in tranſporting the tents and baggage, who may either have unknowingly contracted the infection, or perhaps have concealed its exiſting in their own family: whence ariſes a riſk of ſetting out with the Plague lurking in the Caravan. It moreover, I believe, ſeldom happens that the diſtemper rages at Aleppo without likewiſe affecting moſt of the ſurrounding villages; and though the danger of infection on the journey may in

[2] 1752.

ſome

ſome meaſure be leſſened by ſleeping under tents, and not entering houſes, yet the very village choſen for a refuge, notwithſtanding repeated aſſurances to the contrary, may probably be found labouring under the common calamity: for the Natives univerſally combine in concealing the diſtemper, as long as any advantage to themſelves can be derived from the deceit.

The ſhutting up at home is attended with few of the riſks or inconveniencies juſt mentioned, and when properly conducted, it affords ſuch certain ſecurity againſt infection, that perſons remain ſafe in the midſt of a city where the Plague rages with the greateſt violence.

The advantages of ſhutting up, are in that country fully confirmed by experience, ſo that all the Chriſtians and Jews who have it in their power, follow the example of the Franks; and even of the Turks, (who on account of an avowed principle of religion, cannot openly adopt the cuſtom) many of thoſe particularly converſant with Europeans, deviſe various pretexts for keeping much at home; ſometimes they retire to one of their garden-houſes, as if merely on a party of pleaſure; at other times, where their affairs will permit, they make a commercial excurſion to ſome diſtant city: a journey to Mecca, under pretence of devotion, is no unuſual expedient for avoiding the impending danger.

Though the Europeans, as before remarked, are not ſo ſubject to the Epidemic Diſeaſes of that country as the Natives, experience ſufficiently confirms their being liable

ble to the Plague; for ſome of them have generally been infected, when that diſtemper raged in the place, either before the ſhutting up, or after the coming out of confinement[3]. It may be proper alſo to add, that the domeſtic ſervants (who are not Natives, and in number exceed the Europeans) are not leſs liable when expoſed, though while properly ſhut up, they enjoy equal ſecurity with their maſters. CHAP. VI.

As long as the number of infected continues inconſiderable, (which is commonly the caſe in the Winter, and the beginning of Spring,) the Europeans content themſelves with obſerving the following precautions. To have no more intercourſe with the Natives, than buſineſs indiſpenſably requires; to keep their domeſtic ſervants as much as poſſible within doors; to give no longer admittance to the common Turkiſh barber; and to ſecure a laundreſs on whom they can depend for avoiding improper communication with the Bazars, and who is not employed by the Natives. With thoſe precautions the

[3] Sir James Porter, in his obſervations on Turkey, (p. 443. and 450.) has hazarded a ſingular aſſertion, "that there is not upon record, nor has "a ſingle living witneſs related an inſtance of an Engliſh Factor or ſer-"vant's dying of the Plague, at any of the Sea Port towns, or in any other "part of Syria or Aſia Minor, and but one only in Conſtantinople, in "almoſt a century; and that from the firſt origin of the charter, not one "Engliſh ſeaman had ever died of the Plague."

Others had aſſerted that Frenchmen in Turkey, are not ſuſceptible of infection. A fact contradicted by experience every Plague year in moſt parts of the Levant, where the French are eſtabliſhed. See (Treatiſe of the Plague, &c. p. 339.)

BOOK VI. Franks remain at liberty to viſit one another, and to purſue their uſual recreations abroad in the country.

In this ſtate of affairs, it is uſual for the Natives to employ all their art in diſuading the Europeans from entertaining any thoughts of ſhutting up, either aſſuring them that all the reports by which they may have been alarmed are abſolutely falſe, or elſe, (allowing that ſome of them were true) by affirming roundly that all is now over, and the city, through the mercy of God, perfectly free from ſuſpicion. By this laſt bold aſſertion, however inconſiſtent with truth, and indeed with all rational hope derived from former experience, many are fondly deluded, till one of the Europeans themſelves, or one of their immediate dependants, or perhaps ſome perſon generally known in the city, happens to be infected. Then it is that dread and conſternation prevail in the Frank Quarter, and the moſt adventurous think it adviſable to ſhut up with all expedition.

But thoſe who act with moſt prudence, beſides attention to the precautions already mentioned, conſider the increaſe of the diſtemper, which had remained lurking in the Winter, as unavoidable in the Spring, and therefore without regard to contradictory reports and reaſonings, make diſpoſitions for ſhutting up, upon its firſt viſible increaſe, and lay their account with being confined till July. By this means they eſcape the trepidation, and diſagreeable hurry occaſioned by a ſudden alarm; for it may be remarked, that after the Plague once begins

gins to ſpread, its progreſs is ſo rapid, that the difference of cautiouſly ſhutting up early, and of braving it out to the laſt is ſeldom more than a few days. CHAP. VI.

As it would be uncomfortable for a ſingle perſon to be ſo long confined by himſelf, it is uſual for the Factory to divide into ſmall parties, and to ſhut up in ſuch houſes as are moſt ſpacious, or in other reſpects moſt convenient for the purpoſe. It is an advantage that it ſhould be one which has no communication over the Terrace with any other; for though while the diſtemper is not much advanced, an intercourſe between houſes regularly ſhut up is ſometimes permitted; yet when the diſeaſe rages with more violence, it is reckoned ſafeſt not to run the riſk of the irregularities of others, and to put a ſtop to all intercourſe of that kind: indeed, it is in vain to expect that irregularities among the ſervants can be prevented, as long as the Terrace doors ſtand open, and tempt to a breach of regulations.

So few of the Europeans in that country are accuſtomed to ſhave themſelves, that it becomes highly expedient to have one among the domeſtics capable of the office of barber; for though the circumſtance at firſt may ſeem trivial, the neglect will be found of vexatious conſequence in a hot climate.

When the moment of ſhutting up arrives, the ſtreet door is locked, and by way of greater ſecurity, the maſter of the houſe affixes his ſeal, and ſecures the key. From that time nothing is permitted to be received from

BOOK VI. without, except certain provifions for the table, and letters; and in the reception of thefe the precautions hereafter enumerated are rigoroufly obferved.

At the fame time that the ftreet door is fealed, all windows or paffages below ftairs, by which the fervants might privately carry on illicit communication, are in like manner fecured. A fmall fquare hole is then cut in the ftreet door, and to that a wooden fpout is fixed, for receiving the water which is brought daily in fkins by the water-carriers; and this aperture being provided with a fliding door with a lock, is never opened but in the prefence of one of the Europeans who attends on purpofe: a precaution the more neceffary, as the water-carriers are compatriots of the fervants, and the moft likely to fmuggle for their friends within.

A window above ftairs is next allotted for the reception of provifions and letters, and for converfing with perfons who ftand below. The more this window is expofed by its fituation to the eyes of the family within, the better it is adapted for preventing the carelefs irregularities of fervants; but it is a defirable circumftance, if it can be effected, that the window fhould look into the moft unfrequented part of the Khane, or the ftreet, in order to avoid a concourfe of idle paffengers, which the novelty of the fight would naturally draw together, at the times of taking in the provifions.

The apparatus placed at this window, confifts of a rope, which with the addition of a few yards of iron chain,

chain, and a hook fixed to the lower end, reaches to within two or three feet of the ground; an iron, or copper pail, which is hung on the hook, and ferves for receiving the provifions; a pair of tongs for taking them out of the pail; a bottle of vinegar; and a pail of water. Befides thefe, a long reed, fplit at one end, ftands ready for the reception of letters, with a box of pounded brimftone for fumigation.

A Purveyor without doors, is retained in conftant pay; who is employed alfo in carrying meffages, and collecting the news of the day.

Butchers meat, and all other provifions which admit of it without injury, are dipped in water mixed with a little vinegar, and then hung up for fome time before the cook is permitted to handle them. Poultry is treated in the fame way having been carefully picked before it was put into the receiving pail. Bread, and other things which might be injured by immerfion in vinegar, are expofed for fome time to the open air, before they are touched.

In regard to letters and papers, they are firft fprinkled with vinegar while yet on the reed, and then fmoked well with fulphur. Some inftead of fulphur employ a compofition commonly ufed in the Lazaretto at Malta[3].

[3] Sulphur fix pounds, Orpiment, crude Antimony, Lytharge, Cumin feeds, Euphorbium, Black Pepper, Ginger, of each four pounds, Affa fœtida, Cinnaber, Sal Armoniac of each three pounds, Arfenic one pound.

To thefe ingredients, firft reduced to powder are added rafpings of Pine wood fix pounds, and bran fifty pounds.

But

BOOK VI. But whatever be ufed for fumigation, it were better if it was a more general practice, to make ufe of a fmoaking box, fo contrived as by confining the fumes, to impregnate the papers more thoroughly than can be done in the open air.

The laft preparatory caution generally obferved, concerns Cats, which on account of their rambling from houfe to houfe, being confidered as very dangerous vifitors, are profcribed by common confent among the Franks, and when found ftraying, are immediately fhot and thrown into the ftreet with a pair of tongs, to avoid touching them. The Europeans ufually confine their favorites to a room, or fend them to be taken care of by one of their dependants in the Jideida, till the perfecution be over.

Befides the impatience naturally arifing from unufual reftraint, other circumftances combine to render the firft week's confinement extremely unpleafant. There are certain moments when it is not eafy to exclude apprehenfion that one or other of the party may have uncautioufly contracted the infection, and that the period in which it may fhow itfelf is not yet elapfed; nor are fuch uneafy reflections difcouraged by the hum from Sun rife to Sun fet, of the Sheihs chanting in the funeral proceffions, and the difmal conclamation of the women, efpecially in the dead of the night. But thefe laft circumftances in time become familiar and lefs alarming; fears of lurking infection vanifh, and the prifoners falling into various

various modes of employment or amuſement, come by degrees to ſuffer little on their own account, more than the mere languor of confinement: yet they cannot avoid ſympathizing with thoſe who are expoſed, or feeling for the death of their acquaintance among the Natives. The want of their uſual exerciſe of riding, they endeavour to ſupply by an evening's walk upon the houſe top; and as all the Franks make their appearance on the Terraces about Sun ſet, they have an opportunity of ſeeing each other, and of converſing with ſuch as happen to be at no great diſtance.

As ſoon as the Europeans, and principal Chriſtian and Jew Natives, enter into confinement, an almoſt total ſtagnation of trade immediately follows. Many of the Mohammedan Merchants, as remarked before, keep much at home, and if the diſtemper rages violently, very few caravans arrive from other towns. But the common markets remain open, and being plentifully ſupplied, there is never any dearth of proviſions; the ſtreets, though not ſo much crouded as uſual, are in ſome degree frequented; and the Turks in general, viſit the ſick and attend the funerals, in the ſame manner as at other times. The Chriſtians and Jews, who are not ſhut up, ſeldom viſit their ſick friends, unleſs on very urgent occaſions: and very few accompany the corpſe to the grave, beſides the bearers, and one of the Prieſts, appointed to attend funerals: but there is no want of ſervants or of relations to undertake the neceſ-

ſary

ſary offices about the ſick, the ſame as if it were any common diſtemper[6].

Upon the firſt appearance of the Plague declining, the Natives, who feel ſeverely the interruption of trade, reſume their attempts to miſlead the Franks, by aſſuring them that the number of ſick is far leſs conſiderable than common report repreſents it; and as impatience of confinement diſpoſes to credulity in whatever promiſes the reſtoration of liberty, it commonly happens that ſome of the gentlemen are induced to venture abroad, ſooner than prudence juſtifies. But it ſhould always be remembered, that though the difference between venturing thus raſhly, and proceding with caution, be ſeldom more than a few days, yet, as before remarked, the real difference in the riſk incurred is very conſiderable; the decreaſe as well as increaſe of the diſtemper being always rapid.

The firſt ſtep commonly, after unſealing the door, is to ride out an airing, attended by one or two ſervants only, the reſt being left at home, and care taken to prevent improper communication in the abſence of the

[6] This was far from being the caſe in the late Plague in 1760, it often being very difficult to procure mercenary attendants. I met with ſeveral inſtances, even in Turkiſh houſes, where the miſtreſs of the family was not only ill attended, but even abandoned through the timidity of her daughters, and ſlaves. I apprehend the dread of contagion gains ground among the Mohammedans in all parts of Syria where the Europeans have much commerce. (Treatiſe of the Plague &c. p. 34.)

open

maſters. The view of the open country, after ſuch long confinement, renders theſe firſt excurſions inexpreſſibly delightful, though the fields at that ſeaſon are extremely arid, and little verdure is to be ſeen except in the gardens.

For a week or two after theſe firſt excurſions, the ſame precautions which were obſerved before ſhutting up, are ſtrictly continued, and indeed, with regard to the domeſtics, are more neceſſary than ever; no injunctions however ſtrict being able to prevent their wanton abuſe of liberty. It ſhould alſo be conſidered, that not only perſons belonging to infected houſes, but even many convaleſcents from the Plague, help to make up the promiſcuous crowd in the narrow Bazars.

Such are the eſtabliſhed regulations commonly adopted by the Europeans at Aleppo, and which have the ſanction of long experience. Certain additonal precautions were obſerved by myſelf, and recommended to others, who being obliged to go among the infected, applied to me for advice.

The precautions recommended were,

I. In the general regimen of life, to guard againſt exceſſes of all kinds; violent paſſions of the mind; and immoderate evacuations.

II. In reſpect to diet, not to live more ſparingly than at other times, nor to leſſen the uſual quantity of wine: perhaps one or two glaſſes extraordinary might rather be beneficial; and the free uſe of acid liquors, (ſuch as very weak, ſour Punch,) was in the Summer, found not only grateful to the palate, but ſalutary.

BOOK VI.

III. Never to venture abroad in the morning, fafting.

IV. When in the chamber of the fick; or in paffing near a corpfe, or any thing fufpected of infection; carefully to avoid fwallowing the Saliva: and, at the fame time to breathe through the double folds of a handkerchief, moiftened with plain vinegar, or vinegar impregnated with Rue.

V. To reftrain infpiration as much as poffible while employed in examining the pulfe, or fuch other circumftances of the fick as require drawing clofe to the bed; and upon coming out of the chamber, to wafh the mouth, face, and hands, with vinegar.

VI. On the return home, after vifiting the infected, or paffing through the Bazars, to undrefs, and expofe the clothes in the open air[7]; and before dreffing in frefh clothes, to wafh once more with vinegar.

VII. The only prefervative ufed internally, was a large dofe, twice a day, of extract of Bark; drinking after it a draught of wine and water, acidulated with Elixir of Vitriol. For thofe who prefer the Bark in a liquid form, a ftrong decoction might anfwer the purpofe equally well.

Though the foregoing precautions, contain nothing but what has been repeatedly mentioned by medical writers, I thought it might not be improper to prefent

[7] It might perhaps be of fervice to fumigate the wearing apparel with fulphur: but this was not practifed.

them

them here in one view. Some of them may in future be of ſervice to the gentlemen of the Factory, when neceſſary buſineſs obliges them to expoſe themſelves, either before, or after ſhutting up. So far as my obſervation went, they were attended with ſucceſs: but it ought at the ſame time to be remarked, that my experience was not extenſive; and that ſome who were expoſed to equal riſk with myſelf and others, eſcaped without the obſervance of any preſervative means whatever.

# NOTES

AND

# ILLUSTRATIONS.

# NOTES

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# ILLUSTRATIONS.

### Note I. page 2.

"FRANK and Frenk, that is to ſay a Frenchman, or in a more exten-
" ſive ſenſe a Latin: becauſe the French Nation diſtinguiſhed itſelf in a
" particular manner, among the other Europeans, who bore arms in the
" Holy Wars." Herbelot.

Afrange, according to Golius, comprehends all Europeans, the Greeks excepted. Meninſki ſays, that by the term Afrange is underſtood the European Nations who joined in the Cruſades. But it is juſtly obſerved by Schultens, in his Geographical Index, that the term Romans, Al Room الروم in the Oriental Books, is uſed in a very vague ſenſe. It ſometimes imports the Romans ſtrictly ſo called; very often the Greeks under the dominion of Conſtantiople; and ſometimes even the Turks who had poſſeſt themſelves of the Greek Provinces: in like manner as the term Frank has been extended to all the European Nations.

### Note II. p. 3.

The charter of privileges granted to the Engliſh Nation by the Ottoman Porte, was dated in the year 1580, fifteen months anterior to the incorporation of the Levant Company. See Appendix to vol. i.

Note

## Note III. p. 8.

The firſt commercial treaty with the Ottoman Porte, made by any of the European Monarchs, was (according to Anderſon) in the year 1535, between Francis I. and Solyman the Magnificent; the Venetian State next obtained a commercial treaty in 1580. (Hiſtorical and Chronological Deduction of the Origin of Commerce. Lond. 1764. vol. i. p. 365.)

But it may be remarked that the Venetians had an eſtabliſhment at Aleppo long before the year 1580, and probably before the French. Belon of Mans, who viſited Aleppo about the year 1548, without mentioning any thing of a French eſtabliſhment there, expreſsly mentions the Venetian Conſul; and that he himſelf was lodged at the houſe of a Venetian merchant. (Obſervations, liv. ii. ch. 102. Brux. 1555.)

Teixeira, in 1605, found fourteen Venetian families at Aleppo, beſides that of the Conſul. ‘ Every family had two principals, one to ſerve in the ‘ abſence of the other; and if the firſt dies or goes away, the ſecond ſuc‘ ceeds him.’

‘ The Venetian trade was worth between a million and a half yearly, ſent from Venice in five or ſix thouſand pieces of woollen cloth, about as many of ſilk and brocade, abundance of Cocheneal, and the reſt in plate. The returns were raw Silk, Indigo, Galls, Spices, Piſtachios, &c. &c. From all this ſtock they deduct ſo much per Cent for a Bank they call Cotimo, which is to pay a Phyſician, and a Surgeon Apothecary; (Boticario Barbero) as alſo Chaplains, who are Franciſcan Friers, and have a Chapel in a Khane, where the merchants meet to hear Maſs and Sermons. It alſo ſerve to defray the preſents made to the Baſhaw, and other officers, the Druggoman's ſalary, and the expence of three expreſſes ſent together every month by the way of Conſtantinople, that in caſe two fail, the third may go through. In ſhort the Conſul's expenſes in three years, (for ſo long they hold commonly their place) amount from 70 to 80,000 Ducats, or Chequins, which are not diſburſed without the conſent of the merchants, who ballot after the Venetian manner.’

‘ The Conſul is always a gentleman, and the Guardian of the Friers is a man of conſideration, who has power from the Pope to abſolve, &c.’ “ This is the form and method obſerved by the Venetians reſiding there, “ who live great and ſplendid, behaving themſelves nobly; from ſeveral of “ whom

"whom I received many favours during my ſtay, and it is uſual with "them to do the ſame by all ſtrangers they have a good account of." Stevens (Collection of Voyages, vol. ii. p. 71. Travels of Peter Teixeira,) Viage de Pedro Teixeira, (chap. xi. p. 181. en Amberes, 1610.)

## Note IV. p. 22.

M. D'Arvieux gives a circumſtantial deſcription of a public audience of the Cady; from which it appears that the Conſuls were treated at that time more familiarly by the great officers, than they are at preſent. When "the audience was finiſhed, (ſays he) we roſe up. The Cady roſe "at the ſame time, and embracing me, gave me aſſurances of his friend-"ſhip." (Memoires, Tom. v. p. 524.) At the viſit alſo of the Mutſillem, that officer embraced him on parting. This laſt viſit indeed, though made with much pomp, was ſuppoſed to be a private one. The Conſul ſupped with the Mutſillem; and it may be remarked that wine made part of the entertainment.

## Note V. p. 24.

The Rhymes alluded to, as repeated by the women and children in contempt of the Franks, are as follow

| | |
|---|---|
| Frangi Cukoo, Frangi Cukoo | Cuckold Frank, Cuckold Frank. |
| Tarees abookoo | Your Father was a Pimp; |
| Sekeeny hadde | A ſharp knife |
| Taht al Mhudde | Under your pillow, |
| Frangi Cukoo, &c. | Cuckold Frank, &c. |

The wit and poetry here were at leaſt equally good as of a Stanza bawled about the ſtreets of Aleppo, after the retreat of Nader Shah from Muſel, in the year 1743.

| | |
|---|---|
| Tahmas, feinoo, feinoo! | Tahmas, where is he! where is he! |
| Daboos bein kitfeinoo | An Iron Mace between his ſhoulders; |
| Mooz yehluk Dukenoo | May a razor ſhave his beard! |
| Seif yukta raſoo! | And a ſword cut off his head! |
| Tahmas, feinoo, feinoo! | Where is he! &c. |

## Note VI. p. 28.

The computation of the number of Chriſtian inhabitants was made by a Maronite Prieſt, employed in the year 1740, to number that nation, when it was found to contain three thouſand and thirty three ſouls, of which one thouſand five hundred were males, and one thouſand five hundred and thirty-two were females. The cauſe of the ſurvey was, a conteſt between the Greeks and Maronites, concerning an Avania made upon the Chriſtian nations, in which the latter conceived that they were over rated. The matter being referred to the Governor, Ahmed Baſhaw Durekly, and the Cady, they, in order to an equitable adjuſtment, commanded the books of the Poll tax to be carefully examined; when the following eſtimate was in conſequence reported to them.

The whole of the Aleppeen Chriſtians being ſubdivided into twenty-four parts, or Kirats, a certain number of Kharach Teſcars was allotted to each Kirat, and the proportions ſtood thus,

| | | |
|---|---|---|
| The Greeks compoſed | 12 Kirats and were allotted | 4600 Teſcars |
| The Armenians | 6 | 2030 |
| The Syrians | $3\frac{1}{3}$ | 1130 |
| The Maronites | $2\frac{2}{3}$ | 900 |

Upon this ground, the Prieſt, ſuppoſing that the number of perſons in the reſpective nations, bore the ſame proportion to the Kirats, that had been aſcertained by ſurvey in reſpect to the Maronite nation, computed the number in each as mentioned above.

This calculation appeared to be more accurate than any I had before been able to procure at Aleppo. But it may be remarked that the adjuſtment of the Kirats though juridically confirmed, might not be ſtrictly juſt, it being the intereſt of the reſpective parties to bribe the judges.

## Note VII. p. 35.

The Diſſertation of Fauſto Neroni was publiſhed at Rome in 1679; in which he endeavours to ſhow that the Maronites have ever ſince the days of the Apoſtles, invariably adhered to the holy Catholic Church. Aſſemani (Biblioth. Med. Laurent. & Palat. Cod. MSS. Orient Catalogue, p. 14. Florent. 1742.)

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The ſubſtance of Neroni's Vindication (though rather incorrectly) is given by La Rocque, (Voyage de Syrie, Tom. ii. p. 9. 128. Paris, 1722.) More on the ſame ſubject is found in (Biblioth. Orient. Clement. Vatican. p. 498.) But a ſuccinct ſtate of the diſpute may be found in De Moni's Hiſtoire Critique, and in the remarks annexed to the French tranſlation of Dandini, which will probably be thought fully ſufficient in a matter in itſelf of little conſequence, but as it is connected with the hiſtory of the times.

Whatever might have been the caſe formerly, the Maronites at preſent are in union with Rome, and, if they keep their reſolution, may be conſidered as the moſt determined ſubjects of the Roman See. For according to Dandini, after the Patriarch of the Maronites in 1596, had in Synod anathematized all the Hereſies imputed to them, and profeſſed inviolable attachment to the true Church; one of the Deacons riſing up in the aſſembly, made the following declaration. "Ouy, nous la voulons ſuivre, "& ne nous on ſeparer jamais en quelque part qu'elle aille, quand bien "meſme elle iroit en Enfer." On which the pious Legate remarks. "En verité j'eus bien de la joye devoir, que le commencement fut accom-"pagné d'une reſolution ſi forte, & d'une ſi grande fermeté d'eſprit." (Voyage du Mont. Liban. p. 123. Paris, 1685.)

About the year 677, the Maronites took poſſeſſion of Mount Lebanon, and by their predatory incurſions into the Champaign, ſoon rendered themſelves formidable to the Saracens. The Khalif Moawiyah (the Imperial reſidence being then at Damaſcus) in order to have more leiſure to repell thoſe incurſions, concluded a peace with the Greek Emperor, with whom he had for ſome years been carrying on an unſucceſsful war in Cilicia. About eight years afterwards upon the acceſſion of Juſtinian the III., when the former peace with the Saracens was confirmed, a new article, by which Juſtinian engaged to ſuppreſs the Maronites, was inſerted in the treaty; in conſequence of which a Lieutenant with a conſiderable army was ſent into Syria, and making a ſucceſsful irruption into the mountains, brought away twelve thouſand of the inhabitants. This according to Cedrenus was very impolitic, and proved greatly prejudicial to the Greek affairs in Syria. Cedrenus (Hiſt. Com. Tom. i. p. 437. and 440.)

The Maronites have continued to poſſeſs ſome part of Mount Lebanon ever ſince that period. William of Tyre bears honorable teſtimony to the ſervices rendered by them in the Holy War. He repreſents them as

 amounting

amounting to forty thouſand. That they were ſtrong and brave in arms, and, in the ſharpeſt and frequent rencounters with the enemy, were very uſeful Allies. (Geſta Dei per Francos. p. 1022. Hanov. 1611.)

Dandini, towards the cloſe of the 16th Century, and La Rocque near a Century later, have given an account of the ſtate of the Maronite nation in Lebanon; but a more recent and very exact account has been given by M. Niebuhr in the ſecond Volume of his Voyage en Arabie. The reader will find there alſo an entertaining account of the Mendicants from Mount Lebanon, who from time to time viſit Europe under the uſurped title of Princes of Paleſtine.

In the year 1772, ſoon after my arrival in England, I was ſurprized with a complimentary Card dal Principe di Paleſtino, dated from a Lodging-houſe in Spring Garden, and brought by his Secretary. I found His Royal Highneſs ſtrangely ignorant of the ſtate of his Dominions; which joined to his converſing tolerably in ſeveral of the European languages, led me to ſuſpect he had been longer abſent from his country than he choſe to acknowledge.

M. Volney has given a diſtinct and conciſe account of the Maronites, in the ſecond Volume of his Travels; and particularly of their ſtate in Lebanon in 1783.

## Note VIII. p. 35.

In an account of a general Council of the Maronites held in the year 1736, given by P. Fromage, a Jeſuit Miſſionary who aſſiſted at it, the deviation from the ancient cuſtom of performing Divine Service in the Syriac language, is enumerated among the abuſes which had lately crept into the Maronite Church. The ſame Father aſſerts that in conſequence of the Synod's deciſion, the abuſe had been remedied. "Nous ſçavons "encore que depuis le ſynode les Maronites d'Alep ont ceſſé de chanter "dans leurs Egliſes en Arabe, & qu'ils ont repris l'ancienne coutume de "faire l'office, & de dire toutes les prieres en Syriaque." (Memoires des Miſſions dans Le Levant. Tom. viii. p. 432. Paris, 1745.)

This Father died about the year 1740, and the cuſtom of the Church muſt have altered ſince his time.

Dandini remarks that the Maronites, beſides the Arabic, have ſome knowledge of the Chaldaic language, which is to them what the Latin is

to

to the Italians. (Voyage du Mont Liban. p. 86.) By the Chaldaic, according to the Editor, is meant what is commonly underſtood by Syriac, which is diſtinguiſhed by Grammarians from the Chaldaic, though often confounded in common diſcourſe by the Maronites. After the Saracen conqueſt of Syria, both Greek and Syriac by degrees gave place to the language of the conquerors; but were retained in the ſacred offices. "La "Langue Caldaique a toûjours eſté conſervée dans l'Egliſe, & les "Savans ecrivoient encore en cette Langue long temps aprés Omar." Dandini (p. 86. and p. 264.) where ſome account is given of the Bibles, and other books of the Maronites.

## Note IX. p. 37.

An account of the Printing Preſs at Mar Hanna may be ſeen in M. Volney's Travels, (vol. ii. p. 188.) He has given a liſt of the books printed there. (Tom. ii. p. 180. Paris, 1787.)

## Note X. p. 37.

La vie monaſtique n'eſt pas moin en recommandation parmi les Maronites que dans tout le reſte du Levant. Leurs Moines ſont de l'ordre de St. Antoine: & il y a de l'apparence qu'ils ſont un reſte des ces anciens Ermites qui habitoient les deſerts de la Syrie & de la Paleſtine; car ils ſont retirés dans les lieux les plus cachés des Montagnes, & éloignés de tout commerce. Leur Veſtement eſt pauvre et groſſier, ils ne mangent jamais de chair, meſme dans les plus grandes maladies, & ils ne boivent du vin que tres rarement. De Moni (Hiſt. Critique, p. 149. Francfort, 1684.) Dandini (Voyage, p. 95. and 282.)

Dandini notices ſeveral irregularities ſubſiſting in the Monaſteries in M. Lebanon. "Les femmes entrent dans leurs Monaſteres, et s'y promenent par tout librement. Elles y mangent, & couchent meſme quelquefois." (p. 114.)

The Nuncio did not find it expedient at that time to inſiſt upon a reformation in that point; and it would appear that the ſame irregularity ſtill ſubſiſted in the year 1736. "C'étoit un ancienne coutume des Evêques Maronites d'avoir auprès d'eux pluſſieurs Religieuſes, dont l'appartement n'étoit d'ordinaire ſeparé de celui de l'Evêque que par une "porte

" porte de communication. Les Religieux en avoient auſſi dans l'en-
" ceinte de leur Monaſtere." (Memoires des Miſſions, Tom. viii. p. 369.)

The cuſtom here condemned by the Miſſionary was not peculiar to the Maronites. " A cinque lieües de Damas il y a deux célebres Monaſteres, " l'une de Religieux, & l'autre de Religieuſes; l'un & l'autre ſont Grecs. " Le Monaſtere de Religieuſes eſt, quant à préſent, d'environ quarant filles. " Elle obéïſſent à une ſuperieure qui prend la qualité d'Abeſſe. On ne " ſera point ſurpris en France d'apprendre que cette Abeſſe eſt égale- " ment ſupérieure des deux Monaſtres, d'hommes & de filles. Les Religi- " eux chantent au Chœur l'office divin, & adminiſtrent aux Religieuſes " les ſacramens. Leurs Freres ſervans ont ſoin du temporal des deux " Monaſteres." (Memoires des Miſſions, Tom. vi. p. 134.) See alſo De Moni, (p. 31.)

## Note XI. p. 41.

The following ſenſible remarks on the Latin Miſſions, will hardly be ſuſpected of prejudice or partiality.

" L'on ne ſauroit trop loüer le zele que pluſieurs Papes ont eu pour ra- " mener à leur Communion toutes les ſectes du Levant, & la dépenſe " qu'ils ſont encore pour cela. Mais par malheur, ceux dont ils ſe ſont " ſervis pour ces negotiations n'ont pas aſſes bien ſecondé les intentions " du Saint Siege, ny travaillé comme il faloit pour fair reüſſir ſes deſſeins. " Car au lieu qu'ils devoient s'appliquer à concilier les ſentimens des ces " ſectaires avec ceux de l'Egliſe Romaine, il ſemble qu'il ayant pris à " tâche d'exaggerer leurs Erreurs, & de leur en impoſer meſme auſquelles " ces peuples n'ont jamais penſé.—L'on doit conclure que Notre Jeſuit " & les Miſſionaires qui l'ont precedé dans le meme employ, ont reformé " les Maronites ſur le pié de ce qui ſe pratiquoit dans l'Egliſe Romaine. " Peut-eſtre auroit il eſté mieux de les laiſſer dans la plus-part de leur anci- " ennes coûtumes, & de ne corriger, que ce qui avoit abſolument beſoin de " reformation." Dandini (Remarq. p. 202. 352.)

More on the ſubject of the Miſſionaries, particularly at Aleppo, may be met with in the ſixth volume of D'Arvieux' Memoires; and of their ſucceſſes in Egypt, ſome account has been given by Maillet. (Tom. ii. p. 170.)

Note

## Note XII. p. 42.

The Jews and Chriſtians, ſuch excepted as are under the protection of ſome European Prince in alliance with the Porte, are ſubject every where in the Ottoman Dominions, to a tribute, or capitation tax, according to the law of Mohammed. The women, however, children, and infirm perſons are exempt. From the rich, are levied annually ten crowns; from the middling ranks, ſix; and from the lower, three. Aſſemani, (Biblioth. Med. Laur. p. 203.)

The capitation tax in the Iſland of Scio is divided into three claſſes; the higheſt is ten Crowns three Paras, the middlemoſt five Crowns, and the loweſt two Crowns and a half. Three Paras are given for the Collector. Tournefort (Voyage into the Levant, vol. i. p. 288. Lond. 1718.)

## Note XIII. p. 59.

The Jews aſſign two reaſons for aſcribing ſuch high antiquity to the M. S. Bible preſerved in the Synagogue at Aleppo. The one, the concurrent tradition of their Rabbies, and their ſubmiſſion to its authority in the various readings of diſputed paſſages: they produce inſtances of deputations ſent from Europe on purpoſe to conſult it.

The other, that at the end of the M. S. there is a prayer for the preſervation of the Temple; whence they conclude it muſt have been written before the expedition of Titus; becauſe after that period, their prayers were offered up for the reſtoration, not preſervation, of the Temple of Jeruſalem. A ſpecimen of this M. S. was tranſmitted to Dr. Kennicot, who did not find reaſon to aſcribe ſuch high antiquity to it as the Jews do.

## Note XIV. p. 64.

The Chief Prieſt of the Jews at Aleppo, is uſually called the Khakhan خخن or Khakhan al kebeer خخن الكبير Cohen כהן. The word Khakhan is always uſed in the Arabic by the Native Jews, but the Frank Jews commonly uſe the word Rabbino, and in this they are followed by many of the others, who have a ſmattering of the Portugueſe language. In common diſcourſe they ſay Khakhan Shimuel, not Rabbi Shimuel, and they never ſay Eben il Rabbi, but Eben il Khakhan.

" The

" The title of Rabbi, with ſeveral others from the ſame root רבב Rab-
" habh, magnus eſt, vel multiplicatus-eſt, began firſt to be aſſumed (ac-
" cording to Godwyn) as a diſtinguiſhing title of honour, by men of learn-
" ing, about the time of the birth of Chriſt. We find it anciently given
" indeed to ſeveral magiſtrates and officers of ſtate." Eſth. i. 8. Jer. lxi. 9. Job. xxxii. 9.

Jennings (Jewiſh Antiquities, vol. i. p. 407. Lond. 1766.) T. Godwyn (Rites of the Ancient Hebrews, p. 28. Lond. 1672.)

## Note XV. p. 64.

The ſeventh day. The Hebrew Shabath שבת has a very different derivation, though uſed in Scripture in a limited ſenſe for the ſeventh day, which God had ſet apart for his own ſervice. " The word Shabath from
" whence our Engliſh word Sabbath is derived, ſignifieth reſt, and is ap-
" plied to all ſolemn feſtivals but it moſt frequently is uſed for the ſeventh
" day." Godwyn (p. 97.) Jennings (vol ii. p. 138.)

The firſt account of the Jewiſh Sabbath is in the Book of Exodus xvi. 23. 26. and though the obſervation of a Sabbath was probably not wholly new to the Jews, nevertheleſs the manner of keeping it by a total ceſſation from labour, and the particular day on which it was to be kept, ſeems to have been a new inſtitution. Jennings (vol. ii. p. 146.)

" It hath been controverted both among Jews and Chriſtians, whether
" the Sabbath was firſt inſtituted immediately after the creation and given
" to Adam and Eve in Paradiſe? or whether the account of God's bleſſing
" the ſeventh day and ſanctifying it, which Moſes mentions in connection
" with God's reſting on the ſeventh day when the work of creation was
" finiſhed, is to be underſtood proleptically of his appointing that day to
" be obſerved as a Sabbath not at that time, but by the Iſraelites many
" ages afterwards." Jennings (vol. ii. p. 140. 141.)

## Note XVI. p. 65.

The Jews conſidering the commands not to dreſs victuals on the Sabbath, and not to kindle fires in their habitations on that day, (Exod. xvi. 23. xxxv. 3.) as extending to all ages, dreſſed no meat on the Sabbath, which haply was one reaſon why the Heathen people thought they faſted.

Godwyn

Godwyn (p. 69.) Auguſtus in a Letter to Tiberius, ſpeaking of his having kept faſt for one day, ſays even a Jew, on his Sabbath did not faſt ſo ſtrictly. " Ne Judæus quidem mi Tiberi tam diligenter Sabbatis jejunium " ſervat, quam ego hodie ſervavi." Suetonius, (Octav. Auguſt. c. lxxvi. Ed. Græv. Amſtelod. 1697.) But this error of the Heathens is aſcribed alſo to their confounding the day of expiation, on which the Jews certainly faſted, with the ordinary Sabbath. Jennings, (vol. ii. p. 262.)

## Note XVII. p. 68.

The Feaſt of Tabernacles, at Aleppo, continues nine days. But " The " eighth day was not ſo properly a part of the Feaſt of Tabernacles, as " another diſtinct Feaſt which followed immediately upon it. The ſeven " days are expreſsly ſaid in Leviticus to have been kept in commemora- " tion of their dwelling in tents in the Wilderneſs for forty years; the " eight day therefore was properly the Feaſt of Ingathering, on which " they were to give thanks for their whole harveſt." Jennings, (vol. ii. p. 228.)

If the eighth day be reckoned a diſtinct Feaſt, the ninth muſt have been ſuperadded by the Rabbies, for there is no mention of it in Scripture; but the whole nine days paſſes vulgarly, at Aleppo, under the ſame name, and the Tabernacles are not removed till the concluſion of the whole: though this laſt circumſtance ſeemed merely owing to the ſervants being otherwiſe employed; for they do not as before, receive viſits and eat in the Tabernacles, after the eighth day.

## Note XVIII. p. 89.

The ſtate of the Arabian learning before the time of Mohammed is thus deſcribed by Abu'l Furrage. " Eruditio autem Arabum cujus gloriæ " præcipuè ſtudioſi erant, hæc erat: Linguæ ſuæ peritia, ſermonis pro- " prietas, Carminum textura & orationum compoſitio." He adds that they had acquired from obſervation ſuch a practical knowledge of Aſtronomy as ſerved more immediately the purpoſes of life: but were totally ignorant of Philoſophy. His account of their learning after the time of Mohammed, is taken from an Arab Hiſtorian, a native of Cordova in Spain, who died in the year 855. (Hiſt. Dynaſt. p. 101. 160.)

 Pocock's

Pocock's Notes on theſe paſſages are replete with much curious information. "Foventibus apud Arabes Al Mamone, & qui ipſi in Imperio "ſuccederent bonas literas, eouſque tandem (verba ſunt magni Savilii) "ſtudio & ingenio proficerunt ut vix ipſis Græcis cedere videantur. "Homines ſcilicet acumine & diligentia preſtantes nihil in ullo literarum "genere intactum reliquerunt. Nihil habuit Græcia eximium, quod non "ſuum fecerunt, de ſuo quæ non acceperant, multa non minùs eximia "protulerunt. Langueſcere ſub barbaris Turcarum armis cæpere demum "apud eos hæc ſtudia, & cum honore priſtino, priſtinum etiam vigorem "amiſere." Pocock (Specimen, p. 167. 150.)

"The age of Arabian learning (ſays the elegant Gibbon) continued "about five hundred years, till the great eruption of the Moguls, and was "coæval with the darkeſt and moſt ſlothful period of European Annals; "but ſince the Sun of ſcience has ariſen in the Weſt, it ſhould ſeem that "the Oriental ſtudies have languiſhed and declined." (Decline and Fall of the Roman Empire. vol. v. p. 425. Lond. 1788.)

## Note XIX. p. 91.

The account given of the Egyptian Library which fell into the hands of Saladin, when he took poſſeſſion of that country in the year 1171, is in the following words. "Tandem (after mentioning ſome articles of the "Khalifs Treaſury) quod non minoris æſtimebatur, Bibliotheca Volumi-"num centum mille, elegantiſſime Scriptorum & compactorum, quæ "Doctoris Literatiſque diſtribuenda curavit." Renaudot remarks further that ſo large a number of volumes will not ſurprize thoſe who know what a numerous tribe the Arabic writers formed, and adds "Sola Hadgi Calfæ, "qui ante paucos annos Conſtantinopoli vivebat, Bibliotheca 40 & amplius "millia Titulorum comprehenduntur, quorum librorum plerique non uno "Volumine comprehenduntur. Tamen Antiquos multos non habet, "quorum in aliis libris memoria eſt: de Afranis Scriptoribus quorum in-"genia feraciſſima fuerunt, nihil ferme ſcribit: de Chriſtianis plane ſilet: "Philoſophorum, Mathematicorum & Aſtronomicorum paucos omnino "recenſet." Renaudot, (Hiſtor. Patriarch Alexand. p. 536.)

The Royal Library at Cordova, in the tenth Century is ſaid by Caſiri, to have contained ſix hundred thouſand volumes, the Catalogue of which took

took up no leſs than forty-four volumes of a prodigious ſize. (Bibliot. Hiſpano-Arabica, Tom. ii. p. 37.)

This fact however ſeems hardly probable; and the number of volumes appears ſo diſproportionate to the number in the Egyptian Library, that, conſidering letters had been longer cultivated in Egypt than in Spain, there is ground for ſuſpecting exaggeration.

The ſubjoined table of the Oriental M. S. S. preſerved in ſome of the European Libraries, is not to be conſidered either as complete or as perfectly correct; the arrangement of the claſſes in different Catalogues varying conſiderably, and the Medical and Hiſtorical Books being chiefly attended to. But the ſketch, ſuch as it is, will be ſufficient to convey a general notion; and they who deſire more accurate information, may find it in the Books mentioned below.

Oriental M. S. S. in ſeveral European Libraries.

| | Eſcurial | Paris | Leiden | Florence | Dublin | Bodleian |
|---|---|---|---|---|---|---|
| Hiſtorici & Geographici | 186 | 305 | 212 | 38 | | |
| Medici | 120 | 107 | 120 | 60 | | |
| Poetici | 221 | 193 | 173 | 22 | | |
| Philoſophici | 97 | 104 | 214 | 34 | | |
| Mathemateci | 79 | 130 | 243 | 58 | | |
| Grammatici, Lexicograph. Philolog. Rhetor. & Miſcel | 625 | 208 | 317 | 113 | | |
| Al Koran, Interpretes, Theology, Law, &c. | 716 | 405 | 718 | 91 | | |
| | 1738 | 1040 | 1665 | 318 | 511 | 1392 |

Bibliotheca Arabico-Hiſpana Eſcurialenſis Matriti 1760.

Catalogus Codicum Biblioth. Regia Pariſiis. 1739. Tom. i.

Catalogus Bib. Publicæ Univerſit. Lugd. Batav. 1716.

Biblioth. Medicæ Laurentianæ & Palatinæ Cod. M. S. S. Orient. Catalog. Flor. 1742.

Catalogus Librorum M. S. S. Angliæ & Hiberniæ in unum collect. Oxon, 1697.

Petri Lambecii Hamburg. Commentariorum de Auguſtiſſima Bibliotheca Cæſaria. Vindabon 1766.

The only Catalogue I had ſeen of Marſh's M. S. S. was that of the Dublin Library; but the Books were given to Oxford, and now make part of the Bodleian.

Biblioth. Bodleian. Cod. M. S. S. Orient. Catalogus, Par. i. Oxon 1787.

## Note XX. p. 97.

The Arabs have three characters for vowels, two of which are exactly ſimilar (′) their different powers depending ſolely on their poſition above or under the letter. B′ (Ba) B, (Bi). But in common writing, theſe points are omitted, and while certain Conſonants ا, ع, و, ي which anſwer to A, W, and Y, are uſed in place of long vowels, the ſhort vowels are ſupplied by cuſtom.

Though the Natives in reading letters of buſineſs, or books on common ſubjects, can readily ſupply the vowel points, they are often at a loſs where the ſenſe is leſs obvious; for words of very different meaning being written exactly alike, the ſenſe, and conſequently the pronunciation, can only be determined by the connection of the ſentence. This, I have obſerved, frequently occaſions them to heſitate in reading paſſages which they had not before practiſed; and yet the introduction of vowel points would ſeem to be of modern date. (Richardſon's Grammar, p. 7.)

## Note XXI. p. 97.

"Al Calam الكلام, eſt Scientia quâ diſquiritur de Eſſentia Dei & At-
"tributis ejus, & conditionibus rerum poſſibilium circa Creationem & re-
"ſtitutionem, juxta Canones Iſlamiſmi. Al Phekho الفقه, Scientia de Re-
"bus Controverſis, ac litibus quæ in exteriori hominum converſatione
"oriuntur, juxta Canones Religionis Mahommedicæ dijudicandi." Pocock (Specimen. p. 198. and p. 204.)

While the companions of Mohammed ſurvived, the Arabs, engaged in civil diſſentions, had no time to ſpare for ſcholaſtic ſpeculations; but after the eſtabliſhment of the Khalifat in the Houſe of Ommiyah, new doctrines of an abſtract nature began to be broached by ſtudious men, and in progreſs of time a great variety of ſects were formed, profeſſing tenets reckoned heterodox by the Sonnites. In the beginning of the ſecond century of the Hegira lived Waſel Ebn Ata who founded the ſect termed Motazelites, and to it is aſcribed the introduction of ſcholaſtic divinity.

An

An epitome of the orthodox Mohammedan doctrines and belief, comprehended in fifty-eight Articles, and drawn up by Nidgiam al Deen Omar al Nafafy, who died at Bagdad in the year 1142, has been tranflated by M. D'Ohffon, and elucidated by many interefting remarks. (Tableau General, Tom. i. p. 58.) It is this abridgement of Omar al Nafafy, which, as a fundamental book, is taught in the Colleges and Schools of the Ullama.

The reader defirous of information refpecting the Mohammedan Sectaries, may confult Pocock (Specimen, p. 204.) or Sale (Preliminary Difc. p. 151.) But he will find a more complete account of them given by Affemani, (Bibliot. Medic. Laurent. p. 251.) who makes the number amount to 117, befides 16 other fects, of modern date, among the Turks.

## Note XXII. p. 98.

The four ancient Moflem doctors, revered as the Fathers of the Mohammedan Law, and the Founders of fects ftill exifting in the Ottoman Dominions, though they differ in the practice of certain external rites of religion, and in their opinions of fome points refpecting morals, and the adminiftration of government, and Civil Law, are all efteemed orthodox and nearly of equal authority.

Abu Hanifa, the firft in point of time, and dignity, was born in the year 699 (Heg. 80.) and died in 767. (Heg. 150.) He was among the firft who wrote fully on the doctrine and external rites of the religion of Mohammed, and on the laws founded on Mohammedan principles. He had the advantage of learning the traditions, and Oral Laws of the Prophet from fome of his immediate furviving difciples.

It may be remarked that his ritual is in ufe over the whole Empire, in Public Worfhip; variation from it, in compliance with the opinions of the other three Imams, being permitted only in private devotion.

The fecond Malec Ebn Anas, the founder of the Malechite fect, died at Medina in advanced age, about the year 795 (Heg. 179.) He wrote on the Oral Laws of the Prophet.

Abu Abdullah Mohammed Ebn Edris Al Shafie, the founder of the Shafiete fect, a native of Paleftine, was born in the year 767, and died at Cairo

Cairo about the 819 (Heg. 204.) He is ſaid to be the firſt who wrote profeſſedly on Juriſprudence. "Obiit autem Cairi (ſays Aſſemani) editis "tribus de Juriſprudentia opuſculis, quibus titulus eſt i. Oſſul Al Aſlam, "id eſt, Liber de Fundamentis Moſlemanicæ Religionis: quo integrum "ferme Mahometanorum Jus Civile & Canonicum complexus eſt. "ii. Sonam, ſive Collectio ampliſſima Traditionum ad Caſus Juris ſo-"lutionum ſpectantium. iii. Miſnad, id eſt ſubſidium: ubi Diſcipulo-"rum, ſeu Sociorum Prophetæ, ac priorum Mahometicæ gentis Antiſti-"tum, in variis utriuſque Juris quæſtionibus conſenſus, & unanime ſuf-"fragium exprimitur Hujus Sectæ propugnatores, quorum ſedes eſt Egyp-"tus; Malechitarum Sententiis in rebus legalibus, ut plurimum accedunt: "Argumentatio ſcilicet, ſeu Rationibus minime utuntur; ſed omnia ſua "Judicia ex Naſuſis, id eſt Anctoritate Doctorum pronunciant." (Biblioth. Med. Laurent. p. 41. and 283.)

The Shafeite Sect was in ſuch high repute, that Saladin permitted no other doctrine to be taught in the magnificent College he founded at Cairo; and the ſame doctrine (though not excluſively) continues ſtill to be taught at Cairo, as I have been informed by perſons educated there.

The fourth great Moſlem doctor (and founder of the Hanbalite Sect) Ahmed Ebn Hanbal, was contemporary with Al Shafie, but younger by ſeveral years, and lived to a great age. He died at Bagdat, Anno 855, (Heg. 241.) and with ſo extraordinary a reputation of ſanctity, that incredible multitudes are ſaid to have attended his funeral. Pocock (Specimen, p. 26 and 293.) Herbelot (Bibliot. Orientale.) Sale (Prel. Diſcourſe) Aſſemani (Bibliot. Med. Laur.) D'Ohſſon (Tableau General de L'Empire Othoman, Tom. i. Introduct. p. 4. Paris, 1787.)

The multitude of commentaries, on the Koran and the Sonna; on the deciſions of the early Khalifs and Imams; increaſing in a courſe of ages, formed an enormous maſs ſufficient to deter and embarraſs the moſt determined ſtudents in Law. But from this chaos, a celebrated Mulla, in the year 1470, compoſed a general Code to which he gave the title of Durer, or Pearl; and in the following century, a more complete Code, under the title of Miltika al Abhar (The confluence of Seas) was compoſed by Sheih Ibrahim of Aleppo, who was educated at Cairo, and died in 1549 at Conſtantinople, where he held a diſtinguiſhed rank among the

Ullama.

Ullama. It is this Code, now univerfally received in Turkey, of which M. D'Ohffon, with fome variation in arrangement, has given a tranflation, accompanied with many inftructive remarks of his own.

In dubious or difficult cafes, recourfe is had firft to the Koran as of primary authority; next to the Sonna; then to decifions of the immediate fucceffors of the Prophet, or founded on the unaminous confent of the ancient Imams; and laftly, to analogical reafoning, where authorities are not clear. Abu'l Furrage, (vers. Pocock. Specim. p. 26.) Affemani (Bibliot. Med. Laur. p. 282.)

But in the adminiftration of Law, affiftance is alfo derived from the Fitwas or opinions of eminent Mufties, which have been collected by various Authors at different times, fince the beginning of the laft century, and comprehend fuch intricate cafes as in a more fimple ftate of fociety, never occurred in the early ftages of the Saracen Empire. D'Ohffon, (vol. i. p. 17. Introduct, Sec. viii.)

To conclude this Note, it may be remarked that the diftinction between the written Civil Law as adminiftered in the Ecclefiaftical Courts, and the Law of Nature, or common Law (if it may be fo called) which takes place in the Secular Courts, and has the executive power on its fide, does not exift in Turkey to the extent as defcribed by Chardin in Perfia. The Mahkamy at Aleppo, is both a Civil and Ecclefiaftic Court, and in its decifions exercifes private judgement, where the Law has made no exprefs provifion. In ordinary cafes it executes its own fentences; but in criminal cafes, or where refiftance is fufpected, the fentence is carried into execution under the Bafhaw's direction. The Bafhaw, and officers under him take cognizance of certain crimes, and too often ufurp more power than belongs to them; but their decifions are, or ought to be regulated, upon the fame principles as at the Mahkamy; where they act otherwife, they are liable to reprehenfion; and ought never to proceed to capital punifhment, without the fanction of the Cadi or Mufti, in fituations where fuch fanction can be procured. In other circumftances the ordinary courfe of Law being as it were fufpended, the Bafhaw, as a Military Officer, acts in a fummary manner: but fuch inftances do not conftitute a difference between Ecclefiaftic and Civil Courts, nor is the ufurpation, or tyranny of a Bafhaw (though actually practifed) to be reckoned a part of

the

the Conſtitution of the Government. (See Chardin (vol. iii. p. 404.) Sale (Prelim. Diſc. p. 141.) and (vol. i. p. 317.)

By a miſtake of the Printer, Note XXII. has been again inſerted, inſtead of XXIII. in page 105.

### Note XXIII. p. 99.

Doctor Friend aſſerts that, the Arabs made very little improvement in Aſtronomy. " It is true (ſays he) Ptolomey's Almagiſt was tranſlated, " though few or no new obſervations were added by them; whoſe boaſted " knowledge ſeems to reſemble that of the ancient Chaldeans, very fa- " mous indeed in the Oriental Hiſtories for their exact obſervations of " Eclypſes, and the courſe of the Planets; but yet it does not appear that " they made any ſuch progreſs in that ſcience, as the Greek Aſtronomers " did after."

" Only the tables of the famous Chaliph Ulugh Begh are preſerved. " which exhibit a liſt of 1017 fixed Stars: but how far ſhort does this " come of our modern obſervations, eſpecially thoſe of the late Mr. " Flamſtead where we find he reckons up near 3000." (Hiſtory of Phyſic, vol. ii. p. 21. Lond. 1750.)

Ulugh Begh is here, inadvertently termed one of the Khalifs; but he was the grandſon of Tamerlane, and was put to death in the year 1449. The Khalifat had been aboliſhed by Huluka in the year 1258. The obſervations were made at Samarkand. Aſſemmani (Bibliot. Medic. Laurent. & Palat. p. 390.)

By a ſimilar miſtake to that in the XXII. Note, XXIII. has been inſerted a ſecond time in page 107.

### Note XXII.** p. 105.

The following explanation of the word Simia is given by Caſiri; and he juſtly obſerves that the practitioners of the art are chiefly Barbariſcans, or Egyptians.

" Simia vox eſt Arabica a verbis سامة سيايا وسم سمة اسم سمن quæ " quidem vocabula latinè ſonant nomen, conjecturam, ſignum, notam, " Auri vel Argenti venas, Cœleſtia, deſcriptionem Phyſiognomicam, vari-

" um

" um hujus nugaciſſimæ Artis uſum indicantia: unde liquet Simiæ voca-
" bulum artem Chymicam aliquando innuere; licet frequentius futilem
" divinandi Artem quæ Chiromantia vocatur." (Bibliot. Arabico-hiſp. Tom. i. p. 378.)

## Note XXIII.** p. 107.

That the Arabs aſcribe the invention of Algebra to Diophantus, appears from the following extract from the Arab Literary Hiſtory of Philoſophers.

" Diophantus Alexandrinus, egregius ac celebris ætate ſua ſcriptor
" Græcus, laudatiſſimum librum de Arte Algebrica edidit, qui & Arabice
" converſus eſt: adeo ut quotquot de Algebra ſcripſere, illius fundamen-
" tis inſtiterint." (Bib. Arabo-hiſp. Tom. i. p. 370.)

" Illud tamen certiſſimum eſt (ſays Caſiri) Algebræ Specimen quod
" Diophantus poſteris adumbratum reliquit, Arabas deinde non parum
" illuſtraſſe, multa nova ac ingenioſa de ſuo addidiſſe, primum denique in
" ceteras nationes illius uſum importaſſe. Itaque omnium princeps, teſte
" Cazuinæo, Algebræ Artem Mahometanis tradidit Mohamad Ben Muſa
" Khuarezmita, Mathematicus vel apud Latinos celeberrimus, cujus me-
" minit Cardanus De Subtilitate Lib. xiv. eum Algebræ Inſtauratorem
" appellans." (Biblioth. Arabo-hiſp. Tom. i. p. 371.)

Eben Muſa flouriſhed under Al Mamûn, and among the works aſcribed to him in the Hiſtory of Philoſophers, is one on Algebra كتاب الجبر والمقابله Kitab al Gibr wa Almkablah. (M. S. Hiſt. Philoſ. p. 431. 433. 83.) Caſiri (Bibliot. Arabo-hiſpana. Tom. i. p. 433. 393.)

## Note XXIV. p. 110.

The following citations confirm what has been ſaid in the text.

" Nullum itaque ſæculum, ex quo literis uti didicerunt Arabes, nullus
" paulo cultior populus Muhammedanus, caret ſuis hiſtoricis, non ſunt
" quidem cum veterum Græcorum & Latinorum immortalibus monumen-
" tis, aut cum noſtratium elegantia comparandi, neque ſuos Annales ad
" eas leges accommodarunt, quas nos condendis perfectis hiſtoriis ſcribi-
" mus: ſunt tamen, quum fidas rerum geſtarum narrationes præſtent,
" haud minore in pretio habendi, quam Latini noſtri medii ævi Chroniſtæ,

" dictionis quidem asperitate horridi, omnique ingenii cultu destituti, re-
" rum tamen auctores scitu dignissimarum utillissimarumque.

" Falluntur qui Abulfedam historiarum Arabicarum summum aucto-
" rem, & fontem uberrimum existimant. Non est nisi Breviator, quales
" ad Livium & Tacitum, Florus atque Eutropius sunt; laudemque mere-
" tur quod opus suum tam vero, quam modesto, titulo Mochtasar ol Ach-
" bari fi Ahwali 'l Baschari, seu Compendiosa Expositio rerum, quæ homi-
" bus contigere, inscripsit.

" Est Abulfeda similis ævo suo, quo nemo erat qui quidem aliquo lite-
" rarum colore sibi videretur imbutus, quin Chronicon conderet. Quo-
" rum librorum illa est indoles ut res inter homines gestas ab exordio re-
" rum ad Auctoris cujusque ætatem narrando deducant. Quo exiliores
" circa initia, eo pleniores in postremis sunt, ubi Auctores, ad suas patrum-
" que memorias devenere.

" Non apud solum Abulfedam, sed apud omnes Arabicos scriptores res
" Arabum Muhammede vetustiores profunda nocte sepultæ jacent, turba-
" tis aut nullis, temporum notis." Reiske (Pref. ad Ann. Moslem, p. 13. 8. &c.)

These passages contain the sentiments of a person every way qualified to judge of the subject, and, in portraying the character of one writer, he has introduced just strictures, and instructive observations on that of the Arabian Historical writers in general. The reader will find much useful information respecting Oriental History, in the above Preface, as also in the same Author's Prodidagmata ad historiam & geographiam orientalem, annexed to the Tabula Syriæ by Koehler.

## Note XXV. p. 110.

Of the Geographical Authors I recollect seeing in the East, are the following.

Abulfeda, Kitab Takweem Al Beldan كتاب تقويم البلدان

Ebn Al Wardy, Kitab Al ajaib wa Al Riraib كتاب العجايب والغرايب

Al Cazuini, Kitab Ajiaib Al Beldan كتاب عجايب البلدان

I do not remember to have seen the Nubian Geography at Aleppo, but as I did not enquire particularly for books on that subject, it, as well as many others, may possibly be found there. With respect to this work

Nizha

Nizhat Al Mishtak نزهة المشتاق (Cod. 110. Bib. Med. Laur. &c.) published at Paris under the title of Geographia Nubiensis, there seems no doubt of its being a compend of a larger work, ascribed to Sherif al Edrisi, though the Maronite Translators, with Assemani and others, were of a different opinion. See what is urged by Casiri, (Bibliot. hispan-Arabica, Tom. ii. p. 10. (Geograph. Nubiensis, Par. 1619. Prefat.)

## Note XXVI. p. 112.

The art of writing, if not invented, was brought to a certain degree of perfection among the Arabs, a little before the time of Mohammed.

Illud de cujus veritate minime ambigitur apud eruditos (says Ebn Chalican) "est primum Scripturæ Arabicæ repertorem fuisse Moramerum "filium Morræ Anbariensem; ab Anbariensibus in reliquam Arabiam "manasse hanc Artem."—hoc autem (says Pocock) "non multis ante "Mohammedanismi ortum annis contigisse." Pocock (Specim. p. 153. 158.)

In a M. S. in the Escurial Catalogue, (Cod 501.) two other persons are joined with Moramer as inventors of the Cuphic character. Aslm Ebn Sadra, and Aamer Ebn Gidra.

"Hæc ergo lingua, quemadmodum plures Dialectos, ita et diversam "Literarum formam, temporis progressu sortita est. Omnium autem "prima & antiquissima Homairitana censetur, a memorato Rege Ho-"mairo reperta, quæ sane ab ea qua Arabes ante Mahometi tempora & "nunc utuntur, longe diversa est. Id Scripturæ genus Homairitanus Ca-"lamus قلم الحميري appellatur, litteris constans mutilis, imperfectis ac "inter se implexis, litterarum Samaritanarum formam quodammodo "præ se ferentibus: quod quidem vel ipso Mahometi ævo jam pene exo-"letum, ita successu temporis ex hominum memoria excidit, ut inscripti-"onem quandam ejusmodi litteris exaratam, Samarcandæ primis Egiræ "Annis repertam, qui legere posset inventus sit nemo." Casiri (Bibliot. Arabo-hispan. Tom. ii. p. 25.)

It is justly remarked by Pocock that the art of writing as improved by Moramer must have long remained confined within very narrow bounds. "Quam arctis apud Arabes conclusum limitibus diu manserit nobile hoc "Morameri inventum patet ex eo quod refert Ebn Chalican, scilicet, "cum jam evulgari cæpissit Alcoranus, non repertum fuisse in universa

"regione Yaman, qui Arabicè ſcribendi vel legendi peritus eſſet." Pocock (Specimen, p. 155. 158.)

### Note XXVII. p. 113.

There are ſeveral copies of the Moallakat together with commentaries upon them, mentioned in the Eſcurial Catalogue, particularly Cod. 299. where Caſiri takes an opportunity of correcting a miſtake of Pocock, who had been led to aſſert that the ancient Arabs had no Poems containing more than a few verſes. He likewiſe charges the elder Aſſemani with an error in aſſerting, (in the Biblioth. Orient.) "neque enim ulla poſſent "proferre Literarum monumentis conſignata tabularia ante Mahometi "ætatim, præter ſeptem Poetarum Arabum Carmina, quæ ipſi Moallacat "vocant. Et hæc quidem Carmina etſi magni fiant apud Arabes, nihil "tamen continent, quod ejus gentis hiſtoriam vel genialogiam illuſtrare "queat." Caſiri (Bibliot. Arabo-hiſpan. Tom. i. p. 71.)

But the claſſical reader will find a more pleaſing and conciſe account of thoſe celebrated Poems, in the Commentarii Poeſeos Aſiaticæ, than is to be expected among the Grammarians; as alſo ſelect ſpecimens of the various kinds of Arabic Poems, &c. compared with analogous paſſages from the Poets of Greece, and other countries. (Poeſ. Aſiat. Comment. p. 83.)

The Eſcurial Catalogue alone contains above two hundred and twenty volumes of poetical M. S. S., amongſt which Cod. 309, 311, and 335, ſeem to promiſe curious matter on the Art of Poetry. Caſiri ſubjoins a ſhort eſſay on the ſubject, of the merit of which I am no judge. (Tom. i. p. 85.)

M. Renaudot on this head is equally ſevere, as on other ſubjects of Arabian Literature. After remarking that Poets were received with diſtinguiſhed favour at the Court of Saif al Doula, a Prince of the Hamadan family, he adds, "Poetarum autem nomine Arabas Perſaſque intelligi-"mus, nihil ſane minus quam Poetas, ſed verſuum artifices: neque enim "Poeticæ Artis proprie dictæ, guſtus ullus unquam fuit." (Hiſtor. Patriarch Alexand. p. 345.)

### Note XXVIII. p. 119.

M. Renaudot in a Letter to M. Dacier, publiſhed by Fabricius (Bibliot. Græc. Tom. i. p. 861.) gives an account of the Arabic tranſlations of the Greek

Greek Authors, and offers it as his decided opinion that they can be of no material ſervice in correcting the Greek text. He conſiders the notion of thoſe verſions being made immediately from the original Greek, as a vulgar error; and contends that the Syriac being the common language at Bagdad as well as in ſome Greek towns, the firſt tranſlators who were Chriſtians, and better acquainted with the Syriac than the Arabic, would naturally tranſlate into the language the moſt familiar to them. (Epiſt. p. 863. Hiſt. Patriarch. Alexandrin. p. 271.)

It is generally allowed that Hippocrates as well as ſome other Greek Authors had been tranſlated into Syriac, by Sergius, as early as the time of Juſtinian; and other Syriac tranſlations from the Greek, are mentioned by Abu'l Furrage, in the Chronicum Syriacum. (Bibliot. Orient. Aſſeman. Tom. ii. p. 315.) M. Renaudot not only conceives that thoſe verſions were the firſt known to the Arabs, but that moſt part of the Arabic verſions made in the interval between the Khalifats of Al Manſur and Al Motawakkel, that is from the year 754 to 847, were made from Syriac tranſlations, not from the original Greek: whence (he ſays) the tranſlations of Honain, (who died in 881,) who was equally ſkilled in Greek and Arabic, juſtly claim a preference to thoſe of all his predeceſſors.

But much of M. Renaudot's reaſoning is purely hypothetical, while the fact he aſſumes is inconſiſtent with the Arabic Hiſtory.

This has properly been remarked by the learned Caſiri, who ſupports a contrary opinion by the authorities of Graves and Pocock, and, after referring to Abu'l Furrage, he draws the following concluſion. "Unde plane "liquet Scriptorum Græcorum Verſiones Arabicas non ex Syriacis, ut "comminiſcitur Renaudotus, ſed ex ipſis Græcis fontibus opera quidem "virorum utriuſque Linguæ peritorum profluxiſſe. Ad Arabicas autem "Hippocratis tranſlationes quod attinet, nihil equidem videre me in illis "fateor, quod reprehendi poſſit; ſive interpretis fidem ac religionem, ſive "peritiam atque eruditionem ſpectis. Siquidem negari hujuſmodi ver-"ſiones iis temporibus factus, quibus Lingua græca in Oriente adhuc eru-"ditorum erat quaſi vernacula, quibus vetutiſſima & archetypis propiora "ſcriptorum examplaria adhuc extabunt."

He adds, reſpecting the merit of Honain's tranſlations. "De ſua vero "interpretandi ratione ipſe in Prologo quem Septem Aphoriſmorum "Libris & Galeni Commentariis præfixit, ea religione in vertendis Græ-"corum ſcriptis ſe geſſiſſe ait, ut nihil temere in textu Mutare, nihil ad-

"dere

" dere auſus ſit. Subjungit præterea ſe in obſcuris ambiguiſque lectioni-
" bus plura græca exemplaria, nec non eruditos viros conſuluiſſe." (Bib. Arabo-hiſp. Tom. i. p. 238.)

The Arab medical writers are not alone the objects of Renaudot's reprehenſion, he treats their hiſtorians with equal ſeverity; in that, as in many other reſpects, differing materially from other learned Orientaliſts, as remarked by Coehler, in his preface to the Tabula Syriæ.

But however the learned in Oriental literature may differ from Renaudot in his opinion concerning the Arabic tranſlations from the Greek, they all agree that moſt of the early Latin tranſlations from the Arabic are extremely inaccurate and barbarous. Caſiri, ſpeaking of the tranſlations of Rhazis, makes the following remark. " Ceterùm Latinæ, quæ vulgò
" circunferuntur Raſis operum interpretationes, adeo barbaræ ac inſulſæ
" ſunt, ut nec Raſis dictionum nec ſtylum ſapiant, nec ſententiam quidem
" exprimere aliquando videantur. Illas enim ego, quoties cum Arabicis
" Architypis conferre libuit, non ex Raſi, ſed ex alio prorsùs auctore factas
" omnino cenſui. Idem de Antiquis Latinis Tranſlationibus ex Arabum
" Philoſophorum ac Medicorum Scriptis confectis eodem jure pronuncian-
" dum: quas Perverſiones potiùs, quàm verſiones meritò dixeris." (Bibliot. Arabo-hiſpan. Tom. i. p. 266.) A juſt account of the Latin tranſlations from the Arabic, is given by Renaudot, (Fabricius Bibliot. Græc. Tom. i. p. 861. & Hiſt. Patriarch. Alexand. p. 274.) " Such (ſays he)
" was the ignorance or careleſſneſs of thoſe tranſlators, that one who takes
" the trouble of comparing the Latin verſion of Avicenna with the Ori-
" ginal would hardly know it to be a tranſlation of the Arabic text."

The learned Reiſke, talking of the judgment paſſed by Friend on Oſeibah's Hiſtory of Phyſicians, regrets that the Doctor had not by an acquaintance with the Arabic, been enabled to form a more juſt opinion of the merit of the book, than could be done from the tranſlation of Solamon Negri; who, though verſed in vulgar Arabic, was in other reſpects poorly qualified for a tranſlator.

" Mirum itaque non eſt, ſi frigida nonnunquam & obſcura evaſit verſio
" illa Vitæ Gabrielis filii Bachtiſchuæ (ſeu ſervi Jeſu) & palato Freindii
" ſe non approbavit, quin potius eum irritavit adeo, ut auctorem, neſcio
" quo jure aut quid ſibi volens, enthuſiaſticum appellarit. Ego vero licet
" ſciam Arabes, etiam ſapientiſſimas, longe plurimos eſſe enthuſiaſtas &
" tumultuarios, & rhapſodos, & plagiarios, dico quod res eſt, hunc tamen

" Aba

"Aba Oſeibah non deprehendi, παραπληγα (in illis certe locis quos Frein-
"dius inſpexit) licet plus quam duos libri trientes perlegerim, & partem
"ſane non exiguam exſcripſerim. Et ſpero fore ut Eruditus orbis eum
"enthuſiaſmi crimine abſolvat, quando, volente deo, mea opera latine
"olim leget quæ inde mihi comparavi excerpta."

I have tranſcribed the above paſſage which I met with accidentally in Reiſke's Inaugurale Theſis publiſhed at Leiden in 1746, but I have not learned whether the work alluded to by him was ever publiſhed. He gives a Proſpectus of the Hiſtory of Phyſicians which contains fifteen chapters, and his favorable account of the work may perhaps contribute to reſcue Abu Oſeibah from oblivion.

## Note XXIX. p. 119.

The marriage of the Emperor Aurelian's daughter to Sapor King of Perſia, is not mentioned by the Roman or Greek Hiſtorins but ſtands thus recorded by Abu'l Furrage. "Aurelianus, pacem iniit cum Sapore
"Perſarum Rege, eique filiam ſuam nuptum dedit, cui extruxit Sapores
"in Perſide Urbem Byzantio ſimilem, quam Jondiſabur (جندي سابور)
"appellavit. Miſit autem Aurelianus qui inſervirent filiæ ſuæ, Medicos
'Græcos quoſdam (جماعة من الاطبا) atque illi Medicinam Hippocrati-
"cam in Oriente docuerunt." (و هم بثوالطب) (Hiſt. Dynaſt. p. 82.) and M. S. Hiſt. Philoſoph. p. 304.)

Doctor Friend thinks it probable that the art of phyſic flouriſhed in Perſia from that period till it's introduction among the Saracens, "and
"hence (ſays he) perhaps it is, that moſt of the celebrated Profeſſors in
"Phyſic among the Arabians, as Rhazes, Haly Abbas, and Avicenna,
"were educated, in theſe more Eaſtern parts of Aſia." (Hiſtory of Phyſic. vol. ii. p. 10.) There is a geographical miſtake, in making Jondiſabur the Capital of Choraſan. The Capital of that Province was Niſabor; but Jondiſabur was ſituated in a different Province, about ſix paraſangs diſtant from the ancient Suſa, in the Province named Choziſtan. The words are written ſo much alike, خوزستان and خراسان, or are ſo near in the pronunciation, that it is eaſy to account for the error. Golius (Notæ in Alfergan, p. 165. 188. 115. 118.)

Note

## Note XXX. p. 120.

Finding that the propoſed abſtract account of the Arabian Medical writers, would greatly exceed the limits of a Note, it is reſerved for the Appendix to this Volume.

## Note XXXI. p. 146.

It is remarked by Aſſemani that Bochart always cites Damiri not under his proper name, but under that of his country: Herbelot however is guilty of the ſame impropriety.

According to one of the Bodleian M. S. (Pocock. Cod. 71.) this writer's title at length is Kemal al Deen Abu'l baka, Mohammed ebn Mouſa ebn Aiſa al Demiry al Shaphy.

The title of his work is Heywat al Heywan حيوة الحيوان

Aſſemani gives the following account of the Florentine Codex. Hiſtoria Animalium, Arabica, Ordine Alphabetico diſpoſita, ubi multa de eorum nominibus, natura, proprietatibus, qualitate, virtute, natale loco, & educatione referuntur; nec non Proverbia Arabum ab illis deſumpta, fuſius explicantur. Summam huic operi manum impoſuit Anno Hegiræ 773. (Ch. 1371.) Obiit vero Anno Heg. 808. (Ch. 1405.)

Codex in 4 Maximo Bombycinus, luce dignus, conſtant paginis 369. Arabicis literis, & Sermone nitidiſſime exaratus.

Aſſemani further remarks, "Non tamen eſt Hiſtoria proprie dicta "Naturalis Animalium, quam Florilegium ex diverſis Auctoribus, qui de "Animalibus etiam in locis peregrinis, & aliud agentes, & Stylum exerc-"entes locuti ſunt." Herbelot, agreeing likewiſe in this remark, obſerves with reſpect to the work, that ſeveral errors found in it, have been corrected by Ahmed al Afcaſbi. Aſſemani (Bib. Medic. Laur. & Palat. Catalog. Cod. 182.) Herbelot (p. 290.)

Another Arab writer often cited by Bochart, but about a century anterior to Damiri, is Alkazuinius, whoſe proper name is Zacharia Eben Mohammed eben Mahmud al Kaſwiny. He died at Caſbin, Ann. Heg. 674. (Ch. 1275.)

The

The title of his work is Ajaib al Makhlukat. (Herbelot, p. 69.)

Bochart mentions a third writer whom he had occaſion to conſult, but whom I do not find either in Herbelot, Aſſemani, or the Eſcurial Catalogue. " Abu'l Sapha De Animalibus. Liber ingenioſiſſimus, a me etiam " Holmiæ lectus, ſed ex Arabica lingua in Hebraicam a Calonymo tranſla- " tus Anno Ch. 1316." (Hierozoicon Pref. prope finem, Lond. 1663.)

Several Authors are mentioned in the Eſcurial Catalogue, (vol. i. p. 318.) who have written on Natural Hiſtory.

## Note XXXII. p. 146.

The Buffalo, according to M. Buffon, was unknown to the Greeks and Romans, and was not brought into Italy till towards the ſeventeeth century.

In treating of the Buffalo, he takes an opportunity of clearing the Hiſtory of the Ox in it's ſavage ſtate, of many difficulties ariſing from the names given by ancient writers to the varieties of this ſpecies, which they deſcribed as ſo many different animals. The Bubalus of the Greeks, which has ſometimes been confounded with the Buffalo, he ſhows to be a very different animal. (Tom. xii. p. 294.) referring to an excellent figure given in the Memoires pour ſervir a l'Hiſtoire des Animaux, (Part ii. p. 24.)

For ſeveral curious circumſtances relative to the Buffalo vide Tom. xi. p. 330. The figure however given by M. Buffon, is leſs like the Syrian Buffalo than thoſe of Jonſton and Kolbe, although he thought it neceſſary to add in a Note. " Je ne cite ici Jonſton & Kolbe qu'a cauſe de figures " q'ils ont données du Buffle, qui ſont moins mauvaiſe que celles des autres " Auteurs."

A circumſtance relative to milking the Buffalo, is remarked by Niebuhr, which I have not had occaſion to obſerve either at Aleppo or Scanderoon. (Deſcrip. d'Arab. p. 146.) The ſeeming averſion to the colour red, is obſerved likewiſe in ſome Bulls. Near Aleppo, where the Buffalo is hard worked, it is unobſervant and placid enough; but in the plains of Scanderoon, where they are kept chiefly on account of their milk and are very numerous, they are more rampant and miſchievous, often running after perſons who approach too near. The Kurdeens are ſometimes clothed in red; but I have been told by them that the Buffaloes, though not always, are at certain ſeaſons offended more particularly at that colour. Shaw has obſerved the ſame circumſtance. (Travels, p. 417.)

The laſt named Author thinks the Thau, תאו, one of the clean beaſts of Moſes, and tranſlated Ὄρυξ, Bubalus, &c. (Deut. xiv. 5.) to have been the Buffalo. (Shaw, p. 417.) Bochart agrees in the firſt notion, but does not think the Oryx was the Buffalo. The curious reader may conſult theſe Authors, as likewiſe Schulten's commentary on Job. Bochart cites Damiri as aſſerting that the Buffalo fleſh, when eaten, breeds Lice. But neither on that nor on any other account, is it held unclean by the Arabs; the fleſh (like beef) is ſeldom eaten, but it has nothing diſagreeable either in the look or taſte, and the Buffalo milk is in high eſteem in Syria. See Michaelis, (Recueil de Queſtions.)

## Note XXXIII. p. 159.

The learned Michaelis, though inclined to adopt the opinion of Bochart that the Rabbit is not the Saphan שפן of the Scripture, yet does not think the queſtion hitherto determined. To the opinion that the Saphan is the Jerbua of the Arabs he thinks the principal objection is that made by Shaw, namely, that the Jerbua is found to burrow in a ſtiff loamy earth, or elſe, where their haunts uſually are, in the looſe ſand of the Sahara; but never among the rocks, which are the places indicated, (Pſalm civ. 18. Prov. xxx. 26.) and for which reaſon Shaw conceived the Saphan to be another animal, viz. the Daman Iſrael that he ſaw in Mount Lebanon, where it is common as well as in other places of Syria. This animal, he ſays has the hinder legs nearly as long in proportion as the Jerbua, referring at the ſame time to the figure of the Cuniculus Americanus in Seba's Theſaurus, as being very like the Daman. But it may be remarked that the Cuniculus Americanus is repreſented with hinder legs not remarkably long, and with ſhort ears.

(Recueil de Queſt. p. 92.) Hierozoicon, vol. i. p. 1002. (Shaw Trav. p. 348.) Seba. (Tab. xli. f. 2.)

## Note XXXIV. p. 160.

M. Buffon, on the ſubject of the Porcupine darting his quills, makes the following remark. " Le merveilleux qui n'eſt que le faux qui fait " plaiſir à croire, augment & croît à meſure qu'il paſſe par un plus grand " nombre des têtes; la verite perd au contraire en faiſant la même route " & mal-

"& malgre la negation poſitive que je vien de graver au bas de ces deux "faits, Je ſuis perſuadé qu'on ecrira encore mille fois apres moi comme "l'on l'a fait mille fois auparavant, que Le Porc-épic darde ſes piquans "& que ces piquans ſéparés de l'animal, entre d'eûx mêmes dans les corps "oû leur pointe eſt engagée." (Hiſt. Nat. xii. p. 406.)

But poſitive as he is in this matter, other Naturaliſts differ in opinion, and think a fact ſo often aſſerted to be not altogether without foundation. "Ceux de picquans qui eſtoient les plus forts, & les plus courts eſtoient "aiſez a arracher de la peau n'y eſtant pas attacher firmement comme les "autres: auſſi ſont ceux que ces Animaux ont accuſtomé de lancer "contre les Chaſſeurs, en ſecouant leur peau comme font les Chiens quand "ils ſortent de l'eau." (Memoir. pour Servir a l'Hiſt. Nat. p. 114.)

In the ſixth volume of Memoires of the Miſſions into the Levant, a Jeſuit ſpeaking of certain Grottoes which he viſited at ſome diſtance from their ſettlement of Antaura, ſays, "au reſte, il ne faut pas s'approcher de "trop prés de ces Grottes, ſi on ne veut pas être aſſailli tout à coup d'une "multitude de petits dards, que des Porc-épics vous lancent de toutes "parts." (Tom. vi. p. 130.)

M. Buffon doubts alſo of two circumſtances reported of the Hedge-hog. "Je ne crois pas qu'ils montent ſur les arbres, comme les diſent les Na-"turaliſtes, ni qu'ils ſe ſervent de leur Epines pour emporter de fruits ou "de grain de raiſin." (Hiſt. Nat. vol. viii. p. 30.)

I have never ſeen them on trees, but I have certainly ſeen them tranſporting Grapes on their prickles, as likewiſe Mulberries. (Vide Ælian, l. iii. c. 10.)

## Note XXXV. p. 162.

Having met with nothing more on the internal ſtructure of the Jerbua, than what is given from Gmelin by M. Buffon, (Hiſt. Nat. Tom. xiii.) I applied to my worthy friend Mr. John Hunter, who very obligingly favoured me with the following circumſtances from his Adverſaria, by way of ſuppliment. He was not certain whether the animal he diſſected was from Aſia or Africa.

"The Meatus Auditorius was large like that of a bird. The Tympanum was alſo large. There are two Venæ Cavæ ſuperiores. The Cæcum was four inches in length; it makes a cloſe turn upon itſelf, and gradu-

ally diminiſhing in ſize, terminates in an obtuſe point. The Colon which is large at it's beginning, paſſes firſt upwards upon the right ſide, and before croſſing the Abdomen on the left, makes a little fold upon itſelf; it then croſſes the ſpine, and making another fold ſhorter than the former, it paſſes the left ſide and commences Rectum.

The lower part of the Abdomen lies upon the anterior part of the Pubes, and the bend of the Penis is ſeen within the cavity of the Abdomen, making a little projection, as it were, between the origin of the two Muſculi Recti. The Penis in a flaccid ſtate lies reverted upon itſelf, but when in erection has a bone on each ſide of the part projecting, in the ſame manner as a Guinea Pig. The Prepuce is furniſhed with a number of glands which ſecrete a thick Mucus. The Teſticles are ſituated on each ſide of the Symphyſis, and can occaſionally lye in the rings of the Abdominal Muſcles (which are very large) but can never deſcend much further, there being no Scrotum for their reception. The Veſiculæ Seminales are two long bags which make a turn upon themſelves. The Anus is bent downwards towards the parts of generation."

## Note XXXVI. p. 162.

The Alagtaga which M. Buffon deſcribes from Gmelin, and of which there is a figure (Nov. Comm. Acad. Petrop. v. Tab. xi. Fig. 1.) is larger in its dimenſions, but otherwiſe reſembles the Jerbua. M. Buffon deſcribes it as having but one ſpur, and one only is viſible in the figure.

Authors differ remarkably reſpecting the number of toes of the Jerbua. Shaw ſays it has four on each hinder foot; Bruce gives it four alſo, beſides a fifth ſmall one behind the heel. Pennant gives it three, the number I always found. Shaw and Bruce give three toes only to the fore leg; Pennant gives five; and I never found more than four.

" Je ſuis tres porté à croire (ſays M. Buffon) que cette différence n'eſt
" pas conſtant....ainſi ce caractére qûi paroitroit diſtinguer ſpécifiquement
" le Gerbo & l'Alagtago n'eſtant pas conſtant, devient nul & marque
" plûtot l'identeté que le diverſité d'eſpece." (Hiſt. Nat. xiii. p. 145.)

Being however perſuaded that the ſpurs are conſtantly found in the Aleppo Jerbua, I am inclined to think they conſtitute a marked variety, diſtinct from the African Jerbua.

In

In regard to the variation in the number of toes, judging from Mr. Bruce's Figure, which I conceive to be accurate, I ſuſpect a tranſpoſition in the text, from an error in tranſcribing.

## Note XXXVII. p. 165.

Bochart has collected a number of paſſages from the Greek and Arab writers in order to ſhow that the Jerbua is the ſame animal with the *διπυς*, *χοιρογρυλλιυς*, and *αρκτομῦς* of the Greeks. "Murem illum qui "Arabice vocatur Al Jerbua eundem eſſe cum Herodoti, Ariſtotelis, Theo-"phraſti, Plinii, Æliani & Photii mure, qui pedum poſteriorum longitu-"dine et ſaltu inſignis eſt.... denique Al Jerbuo idem eſt Animal cum He-"bræorum Saphan." (Hierozoicon. vol. i. p. 1017.)

M. Michaelis in the note above referred to, mentions ſome doubts of this being the Saphan of the Scripture. The following circumſtances are in anſwer to ſome of the queries of that learned man. The Jerbua often makes that motion of it's mouth which is obſerved in Hares and Rabbits; but the teeth in both jaws ſhow that it does not ruminate.—It never, ſo far as I could obſerve, makes uſe of it's tail to ſuſpend itſelf like the Squirrel, but the tail is of great ſervice in ſupporting it as it ſits, as well as in other reſpects.—I make no doubt that it's teeth are ſufficiently ſharp to make an impreſſion on the ſoft chalky ſtone, or even the common ſtone of Aleppo; but I never ſaw it attempt it.—The ſtory of it's placing ſentinels, and puniſhing them for neglect of duty, is told and believed by the Bidoweens.—I had no opportunity of learning any thing with certainty relative to their laying up ſtock for the Winter. The Corn fields near Aleppo are much infeſted by another kind of Rat very different from the Jerbua.

But it may be remarked in anſwer to Michaelis (Queſt. xcii. 13.) that there is no contradiction between Pliny and Haſſelquiſt; for when the former ſpeaks of the rough, harſh ſkins of the Egyptian Rats, the Jerbua is certainly not included: as will appear by conſulting the original paſſage in Ariſtotle, which Pliny has only tranſlated, and the account given by Herodotus of the three ſpecies of African Mice. Ariſtotle (Hiſt. Animal. lib. vi. 39. Ed. Is. Caſaubon. Lugd. 1590.) (Scaliger. Comment. p. 788.) Herodotus, (Melpomene, Beloe's Tranſ. vol. ii. p. 352. Lond. 1791.)

The manner of catching the Jerbua is deſcribed by Paul Lucas, in his firſt

first voyage (Voyage dans la Grece, Asie mineure, la Macedone et l'Afrique. (Tom. ii. p. 73. Paris, 1712.)

### Note XXXVIII. p. 168.

In the year 1751, a gentleman of the name of Carmichael passed through Aleppo in his way to Bassora, and in gratitude for the civilities he had received from Mr. Consul Drummond and the gentlemen of the factory, transmitted to them, in a letter dated the 5th of September 1753, from the city of Budge, a copy of the Diary of his journey over the Desert. Mr. Carmichael was unluckily destitute of books, and, except a compass, unprovided with instruments; but necessity sharpening invention, his ingenuity enabled him, under every disadvantage, to produce a Geographical Journal, in some respects perhaps more curious and accurate than had ever been attempted before.

Introductory to the journal, he fully explains his mode of operation in regard to difference of Latitude and Longitude, course and reckoning. But the only part that concerns the present Note, is the following extract relative to the rate of the Camel's march.

| Hrs. | Paces |
|---|---|
| 1 | 2212 |
| 1 | 2420 |
| 1 | 2086 |
| 1 | 2174 |
| 1 | 2096 |
| 1 | 2292 |
| 1 | 2382 |
| 1 | 2194 |
| 1 | 2176 |
| 1 | 2178 |
| 1 | 2186 |
| 1 | 2142 |
| 1 | 2184 |
| 1 | 2134 |
| 1 | 2134 |
| 1 | 2172 |
| 1 | 2220 |
| 1 | 2170 |
| 1 | 2266 |
| 1 | 2186 |
| 20 | 44004 |

1st. Having no instruments to take the Meridian altitude of the Sun thereby to fix the Latitude, and correct the course and distance daily by observation, I was forced to devise other means of computing the rate of our march, and in order thereunto, I counted how often my Camel lifted his right foot in the space of one full hour, and found by my watch that he made exactly two thousand two hundred and twelve paces or steps.

"But considering that the Camels fed as they went along, which by retarding the march, might occasion a variation in the equality of space traversed in equal time; I therefore numbered the paces of my Camel for twenty full hours in the course of the voyage, at times when I thought there was the greatest irregularity in his march, and found them as specified in the margin. The sum total 44,004 paces, being divided by 20, the number of hours, gives 2200 paces for his mean march: and seeing the greater part of the road is quite level, and that the Camels advance in a straight course, seldom turning to either side, I think I may admit

mit 2200 paces to be nearly the true number that my beaſt made one hour with another during the journey.

2nd. When I could plainly perceive the impreſſion of the Camel's feet upon the ſand, I meaſured ſome hundred of his ſteps with pack-thread and found they were uſually about five feet and a half in length; but if ten or a hundred of them were meaſured on a ſtraight line together, I found the medium length to be only five feet, four inches. No doubt ſome of the larger ſort of Camels have a longer ſtep, but as I make my calculation by my own beaſt, which is ſmall, I do not much regard the march of the others.

The reſult of his calculation was, that the diſtance between Aleppo and Baſſora by the road the Caravan took was about 720 miles, and they were exactly 324 hours, 5 minutes on the march.

Mr. Carmichael's journal was publiſhed ſome years ago in an Appendix to a ſecond Edition of Mr. Groſe's voyage to the Eaſt Indies. But the introductory part, and the calculations are totally omitted, and upon a ſlight collation with the copy from whence I have given the above extract, I find ſeveral paſſages either omitted or abridged, beſides ſome errors in names of places, &c. which might poſſibly have ariſen from blunders in the copy the printed journal was taken from.

Reſpecting the rate of the Camel's travelling, I can with great ſatiſfaction refer to a Memoir of my moſt ingenious friend Major Rennel, communicated to the Royal Society. (Tranſact. vol. lxxx. Part. ii.)

## Note XXXIX. p. 169.

The peculiar mode of the Camel's walk, though deſcribed by Ariſtotle, has been remarked by few of the early, or of the modern travellers: of thoſe I have peruſed, I only recollect Cantacuzene who has taken notice of it.

Finding Ariſtotle's deſcription variouſly underſtood by ſeveral gentlemen whom I conſulted on the occaſion, I have tranſcribed the original paſſage; with a tranſlation, for which I have been obliged to a friend.

*Αι δε κινήσεις, των ζώων, των μὲν τετραπόδων καὶ πολυπόδων, κατὰ διαμέτρὸν ἐισι, κὶ ἐςᾶσιν ὕτως. Κατὰ σκέλος δὲ Βαδίζυσὶν ὅ τε λέων, κὶ αἱ καμηλοι αμφότεραι αἵ τε Βακτριαναὶ κὶ αἱ ἀράβιαι. το δὲ κατὰ ςκέλος εςίν, ὅτε ὐ προβάινει τω ἀριςερῶ τὸ δεξιὸν, ᾿αλλ᾿ ᾿επακολυθεῖ.* (Hiſt. de Animalib. lib. ii. p. 156. Jul. Cæſ. Scaliger.

Scaliger. Interpret. Tolos. 1619.) (Iſaac Caſaubon. Edit. p. 480. Lugdun. 1590.)

" The motions, (or ſteps) of animals in general, both Quadrupeds and " Polypeds, are made in the line of their diagonal; (that is, in the direc- " tion of their two oppoſite quarters) and in this poſition they ſtand. " The Lion, and the two Camels, the Bactrian and Arabian, in contradiſ- " tinction to other Quadrupeds, do not perform their ſteps in the line of " the diagonal, but in the line of the legs, or ſides, (that is, in the direc- " tion of the two contiguous quarters of the right and left.) I call " moving in the line of the ſides, when the legs on the right ſide do not " advance together with thoſe of the left, but follow them."

The tranſlator's remarks or Scholium.

" Ariſtotle does not ſay the motion of animals, but their motions; be- " cauſe their movement is not continuous but by ſteps. We are therefore " to conſider what he ſays reſpecting their ſucceſſive ſteps."

" (The motions of animals in general.) By the words " in general" I " have expreſſed the force of the particle μὲν, which indicates that what " is here ſaid of Quadrupeds and Polypeds, ſtands in oppoſition to ſome- " thing which follows. We ſoon find that ſomething, κατὰ ςκέλος δε, &c. " where the ſteps of the Lion and Camels are contraſted with thoſe of other " Quadrupeds."

" In the line of the diagonal, or diameter) The Greek mathematicians " and mechanicians apply the word diameter to rectilinear as well as cur- " vilinear figures. See Ariſtotle (Problem. xv. and Mechanical Queſtions " paſſim.")

" (In the line of the diameter, and in the line of the ſides) This is " the proper ſenſe of the prepoſition κατα, coming after a verb of motion, " and governing the accuſative. In this ſenſe it is continually uſed by the " Greek Geometers, and by Ariſtotle in his phyſical works: where the " primary and ſpecific meanings of all the Greek particles will be found."

In fact, the Camel in his ordinary walk, moves his legs exactly as de- ſcribed by Ariſtotle; and when he accelerates his pace, it is in the ſame manner as a horſe ambles: though, to the rider, ten times more jolting than the hardeſt trot of a horſe. I do not recollect having ever ſeen the Camels gallop: but, by Olearius they are repreſented (at leaſt one ſpecies) both as galloping and trotting. (Ambaſſador's Travels into Muſcovy Tartary, and Perſia, p. 307. London, 1662.)

Another,

Another circumſtance reſpecting the Camel, mentioned in the text, (p. 167.) is his remaining ſo long without drinking; and which has uſually been aſcribed to ſome peculiarity in the ſtructure of the ſtomach different from other ruminating animals.

" Il y a dans le Chameau, indépendamment des quatre Eſtomacs qui ſe " trouvent d'ordinaire dans les Animaux ruminans, un cinquième poche " qui lui ſert de réſervoir pour conſerver de l'eau. . . . elle y ſéjourne ſans " ſe corrompre, & ſans que les autres alimens puiſſent s'y mêler." Buffon (Hiſt. Nat. xi. p. 227.)

I ſhall refer to M. Daubenton for the anatomical deſcription of the parts on which M. Buffon's opinion is founded, without entering into a diſcuſſion of the propriety of reckoning what he terms the reſervoir a diſtinct ſtomach from the Bonnet, (honey-comb) in other Ruminants, and thus increaſing the number of ſtomachs to five, contrary to the univerſal opinion of forme rnaturaliſts. It will be ſufficient to remark here, that he deſcribes a peculiarity in the internal ſtructure of the cells, and actually found a conſiderable quantity of water contained in them; though the animal had been dead ten days, and was brought from a diſtance of fifty leagues. The water, which was clear, almoſt inſipid, and drinkable, iſſued from the cells upon compreſſion, but re-entering on change of poſition of the Viſcus it diſappeared again. From all which Daubenton infers that, what had been aſſerted by travellers of killing Camels for the water preſerved in their ſtomachs, is very probable. (ut ſupra. p. 252.)

M. Perault who diſſected a Camel in 1676 was of the ſame opinion (Memoire pour ſervir a Hiſt. Nat. Paris, 1676.) (Memoir. de L'Academ. des Sciences, Tom. iii. Part i. and Part ii. p. 286.)

That water, in caſes of emergency, is taken from the ſtomach of Camels, is a fact neither doubted in Syria nor thought ſtrange. I never was myſelf in a Caravan reduced to ſuch an expedient; but I had the leſs reaſon to diſtruſt the report of others, particularly of the Arabs, ſeeing that even the love of the marvellous could in ſuch a caſe be no inducement to invention. It may perhaps be ſuperfluous to produce the authority of an Arab Hiſtorian (Beidawi) who in his account of the Prophet's expedition to Tabuc againſt the Greeks, relates, among other diſtreſſes of the army, that they were reduced to the neceſſity of killing their Camels for the ſake of the water contained in their ſtomachs. Sale (Koran, p. 164.) Gibbon (Decline of the Roman Empire, vol. v. p. 245.)

On my return from the Eaſt Indies in 1789, hearing accidentally that my friend Mr. John Hunter had diſſected a Camel, and was ſuppoſed to have expreſſed an opinion that the animal's power of preſerving water in its ſtomach was rather improbable; I took an opportunity of converſing with him on the ſubject, when (to the beſt of my recollection) he told me "that he by no means drew any ſuch abſolute inference from his diſſec-"tion; that he ſaw no reaſon for aſſigning more than four ſtomachs to "the Camel; though he could conceive that water might be found in the "paunch little impregnated by the dry provender of the Deſert, and "readily ſeparating, or draining from it."

In hopes that other particulars might be found among the papers of my lately deceaſed friend, I applied to his Brother-in-law Mr. Home, who informed me that he had examined them, but without diſcovering any obſervations on the ſubject. That gentleman however, who had aſſiſted at the diſſection of the Camel, has obligingly favoured me with the following remarks. "No experiments were made upon the ſtomach, at the time of "diſſecting the Camel; the chief object being to prepare the different "ſtomachs in ſuch a way as to dry them in their relative ſituations in order "to ſhow their internal ſtructure, and communication with one another, "which could not have been done had they been opened in the recent "ſtate."

"From this preparation, (which is in Mr. Hunter's Collection) the "number of ſtomachs is found to be four, as in other ruminating animals; "it therefore cannot be ſaid that there is a diſtinct reſervoir for water; "but the ſecond ſtomach has a very peculiar ſtructure, being made up of "numerous cells ſeveral inches deep, with their mouths uppermoſt, and "orifices apparently capable of muſcular contraction."

"When the animal drinks, it probably has a power of directing the "water into theſe cells, inſtead of letting it paſs into the firſt ſtomach, "and when theſe are filled, the reſt of the water will go into the firſt "ſtomach. In this manner a quantity of water may be kept ſeparate "from the food, ſerving occaſionally to moiſten it in the paſſage to the "fourth or true ſtomach."

"The teſtimony of travellers to water being found in the ſtomach; and "Daubenton, upon diſſection, meeting with it in the ſecond ſtomach, "when compared with the ſtructure of the parts, ſeem to confirm the "above conjecture." Thus far Mr. Home.

To

To the teſtimony of travellers may be added that of Mr. Bruce. "Finding, therefore, the Camels would not riſe, we killed two of them, "and took ſo much fleſh as might ſerve for the deficiency of bread, and "from the ſtomach of each of the Camels, got about four gallons of "water. It was indeed vapid, and of a bluiſh caſt, but had neither taſte "nor ſmell." (Travels to diſcover the Source of the Nile, vol. iv. p. 596.)

Mr. Bruce did not pretend to be an Anatomiſt, and on the preſent occaſion, may be wrong in his phyſiological reaſoning; but to what he aſſerts reſpecting the water taken from the ſtomachs of the Camels, I without heſitation yield my full aſſent.

It was the misfortune of that traveller (who is now no more) to have known that his veracity had too often captiouſly, and ſometimes capriciouſly, been called in queſtion; owing (beſides the nature of his adventures) partly, I believe, to a certain manner in converſing as well as in writing, which alienated many who were leſs than himſelf diſpoſed to take offence. He is now beyond the reach of flattery or humiliation! and I truſt it will not be imputed merely to the partiality of friendſhip, if, as a ſmall (but juſt) tribute to his memory, I repeat here what I have often before aſſerted in occaſional converſation, that, however I might regret a conſtitutional irritability of temper, ſo injurious to its owner; or however I might wiſh to have ſeen him at times condeſcend to explanations which I have reaſon to think would have removed prejudices; I never, either in the courſe of our acquaintance, or in the peruſal of his Book, found myſelf diſpoſed to ſuſpect him of any intentional deviation from the truth.

## Note XL. p. 175.

M. Buffon, treating of the procreation of Mules, ſays "On ſait que le "Mulets ont ſouvent produit dans les pays chauds; l'on a même quelques "examples dans nos climats tempérés; mais on ignore ſi cette generation "eſt jamais provenue de la ſimple union du Mulet & de la Mule, ou plutôt "ſe le produit n'en eſt pas dû à l'union du Mulet avec la jument, ou encore "à celle de l'âne avec la Mule." (Hiſt. Nat. xiv. p. 336.)

## Note XLI. p. 179.

The caſe of the boy bitten by a dog, was as follows. In the year 1751, a boy about eight or nine years old was brought to my Brother for his ad-

vice, but he happening to be otherwiſe engaged at the time, deſired I would examine him. The boy's pulſe was full and feveriſh; his face fluſhed, the eyes dull, and he complained of head-ach. The mother ſaid that his Penis had remained in a ſtate of erection almoſt conſtantly for the two laſt days; that his mind appeared, at times, diſordered; and that he had been ſlightly bit by a dog a few days before. Not being then able to ſpeak the Arabic, I received this account through an Interpreter, and not knowing that canine madneſs was uncommon in the Country, mentioned my ſuſpicion to my Brother, who examined the woman more particularly, and we found the Penis in the ſtate ſhe had deſcribed. The boy had no great thirſt, but ſhowed no reluctance to water.

We never ſaw the patient more, and the houſe was in a remote part of the town. My Brother learned ſome time after, that the boy died within a few days after we ſaw him; that he had been delirious; that his mother ſaid his diſeaſe was a fever, but that the neighbours ſuſpected his death was occaſioned by the bite. This indiſtinct information coming from ſecond or third hands, and nothing more being heard of the dog, or of other accidents, matters remained doubtful.

It is an obſervation of Proſper Alpinus that moſt of the dogs in Egypt are leprous, and to that cauſe he aſcribes their not being ſubject to madneſs. "Mirum eſt, quod inibi Cœlo maximè calido nunquam rabie canes "tententur; Indigenæque hoc non abs re in leproſum effectum referunt, "quo omnes vexantur, iis exceptis, qui quotidie, & pluries in Nilo flumine "ſe lavantes, qui tamen pauci ſunt." (Proſp. Alpin. Hiſt. Egypt. Nat. p. 231.)

Note XLII. p. 188.

The notion of the Hyæna changing its ſex, aroſe no doubt from the appearance of the impervious ſac ſituated near the tail, but which is found equally in both ſexes.

We diſſected a male Hyæna which had been ſhot at a few hours diſtance from the city. It was a little bigger than a large Maſtiff Dog, to which in many reſpects it bore a reſemblance. Its colour was grey ſtreaked tranſverſly with black; the hair harſh and ſomewhat longer than that of a dog; and it had the long mane. The Penis differed from that of the dog, in having no bone. Above the Anus there was an Aperture.—

The

The reſt of the deſcription mentioned in the former Edition, has been omitted; a much more complete anatomical account of the Hyæna having been ſince publiſhed, together with two drawings of the Sac. Buffon. (Hiſt. Nat. ix. p. 280.)

Note XLIII. p. 204.

The circumſtance of the Pigeon's ſoaring is mentioned thus by Bochart. "Cum mittitur e loco (Columba) valde diſſito, aſcendit in ſummum "aerem. Et aſcenſus ejus fit in orbem. Neque aſcendere & circumſpi-"cere deſinit, donec regionis ſuæ ſignum aliquod animadvertat. Tum "vero ad illud deſcendat brevi tempore." Alkazuinius apud Bochart (Hierozoicon, vol. ii. p. 16.) The following paſſage is cited alſo from Damiri. "Et natura ejus eſt (Columbæ) ut nidum ſuum repetat, etiam "ſi mittatur è mille Paraſangis, et nuntia è locis remotiſſimis breviſſimo "tempore ferat: ita ut unica die quædam confeciſſe dicatur tria paraſan-"garum millia." (Hieroz. loco Citato.) Bochart however conſiders 3000 Paraſangs (about 450 miles) to be mere exaggeration.

The cuſtom of correſponding with Scanderoon by means of Pigeons was common in M. D'Arvieux's time. "Il y a long tems que l'on ſe "ſert de pigeons pour envoyer de Lettres d'Alep à Alexandrette, & "d'Alexandrette à Alep, pour cette effet on porte d'une de ces Villes à "l'autre des Pigeons qu' l'on retire de deſſus leur petits ... & après les "avoir fait boire & manger, on leur attache le Lettres ſous les aiſles. ... "Ils prennent leur vol, & en trois ou quatre heures, ils font les quarante "lieuës qu'il y a d'un Ville à l'autre." (Memoires, Tom. v. p. 496.)

But the moſt circumſtantial account of this mode of conveying intelligence, that I have met with, is given by Maillet, who at the ſame time relates a ſtory of a Pigeon deſpatched from Aleppo to Scanderoon, which miſtaking its way, was abſent for three days, and "had in that time made "an excurſion to the Iſland of Ceylon: a circumſtance then deduced from "finding green Cloves in the bird's ſtomach." I have frequently heard this ſtory at Aleppo, where it was certainly credited by the gentlemen of the Factory, half a century ago. See Maillet (Deſcription de L'Egypt, vol. ii. p. 271.)

Baumgarten mentions the flying of Pigeons in his time (1504) in Egypt (Perigrinat. p. 33.) Symon Simion in his Itinerary, deſcribes the method

of correſponding in Egypt by Pigeons, and ſays the billet was ſecured under the tail. (Itiner. p. 19.) It is mentioned alſo by Sir John Mandeville. (Travels, p. 143.) In the time of the Holy War, certain Saracen Embaſſadors who came to Godfrey of Antioch from a neighbouring Prince, ſent intelligence to their maſter of the ſucceſs of their Embaſſy, by means of Pigeons, fixing the billet to the bird's tail. "Dux & Univerſi qui cum "eo aderant, de hac avium emiſſione mirantur." (Geſta Dei per Francos. p. 262.) The method of managing the Pigeons as deſcribed by Proſper Alpinus differs in ſome circumſtances, from the common account. (Hiſt. Egypt. Natur. p. 44. Lugd. Bat. 1735.)

Bochart has collected numerous authorities for the antiquity of this cuſtom, both in Syria and Greece, (vol. ii. p. 15.) and more, reſpecting antiquity, may be found in Pennant, (Br. Zool. p. 248.)

# APPENDIX.

## OF THE PRINCIPAL ARABIAN MEDICAL WRITERS.

### SECT. I.

### OF THE MEDICAL WRITERS, UNDER THE EASTERN EMPIRE OF THE SARACENS.

BEFORE engaging in the propofed fhort account of the principal medical writers among the Arabs, it may be proper to take notice of a Manufcript which I fhall frequently have occafion to cite, and from which it appears, that Abu'l Furrage has borrowed a great part of what is found on the fubject of Literature, in his Hiftory of the Dynafties.

The manufcript is entitled the Hiftory of Philofophers, and as it ufually fubjoins to the refpective lives, a lift of the author's works, it often throws light on the tranflations made at Bagdat, of the Greek writers on medecine and philofophy.

The following account of the Codex in the Efcurial library (No 1773) is given by Cafiri, who places great confidence in its authority and has tranflated numerous extracts from it.

" Codex nitidè exaratus horis vefpertinis Feriæ 5 die 25 menfis " Dilhagiat, Anno Egiræ 926, continens folia 501, quo habetur Biblioth-" eca Arabica philofophorum, infcripta Hiftoria litteraria Sapientum " كتاب تاريخ الحكما. Ubi Judæorum, Chriftianorum, Mahometanorum " atque Græcorum doctrinâ infignium Vita deftribuntur, nec non eorum " Scripta five Græca five Chaldaica Arabicè verfa uberiùs recenfentur. " Illius Auctorem, cujus nomen latet, floruiffe Anno Egiræ 595. Patria-" que Egyptium fuiffe liquet ex ejufdem Codicis pag. 74 and 316. Hic, " Mahometano Orbe perluftrato infpectifque Bibliothecis celebrioribus, id " opus, cujus quafi fummam unà cum textu Arabico, Tom. i. noftræ " Bibliothecæ

" Bibliothecæ publicavimus, non indiligenti labore aggreſſus eſt. Ex hac " Bibliotheca Abulpharagius Hiſtoria Dynaſtiarum conditor multa de- " promsit, quibus Hiſtoriam ſuam adornavit[1]." (Bibliot Arabo-Hiſpan. Eſcur. Tom. ii. p. 332.)

Having accidentally heard, at Aleppo, of a Manuſcript of this work, I, with ſome difficulty obtained permiſſion to have a copy taken; but I was not aware of its value till two years after, when the French Conſul, in conſequence of letters from Paris, requeſted the favour that I would allow a copy to be made from my manuſcript, for the King's Library.

A Hiſtory of Phyſicians, by Eben Abi Oſeibah, is better known in Europe. He lived about the year 1273, (a century later than the Hiſtorian of philoſophers. He is mentioned rather ſlightly by doctor Freind, who to the ſecond volume of his Hiſtory of Phyſic, has ſubjoined the life of Gibrael Bahtiſhwa, tranſlated by Salomon Negri, from Abi Oſeibah; of the demerit of which tranſlation, the opinion of the learned Reiſke, has already been given. (Note xxviii.)

Freind was greatly diſſapointed in the aſſiſtance he had expected from Abi Oſeibah; " he found him ſtuffed with a ſtrange rapſody of trifling " ſtories, it helps us very little in the real Hiſtory of Phyſic, and only " ſerves to let us ſee what extravagant honours and penſions the Phyſicians " had then from the Chaliſs." (Hiſt. of Phyſic. vol. ii. p. 35.) In anſwer to this it is properly remarked by Reiſke, " Ut iniquum foret a Friendio " vitas & res geſtas Medicorum depoſcere, qui a Galeno inde floruerunt, " ut qui noluit niſi medicinæ fata per iſtæc tempora exponere. Sic viciſſim " iniquum eſt ab Abi Oſeibah fata medicinæ poſtulare, qui nolebat niſi " Medicorum vitas dare, & eorum quoque qui univerſæ naturæ prudentes, " Medecinam cum ſtudio Sapientiæ conjunxerunt." J. J. Reiſke (Diſſertatio Jnauguralis. p. 24. Lugd. Bat. 1746.)

Yet even judging from the ſpecimen exhibited in the life of Gabriel, many of the anecdotes, miſerably as they are told by the tranſlator, are far from trifling relatively to the Coſtume and Hiſtory of thoſe times. They may indeed appear impertinent to one in queſt of other matter; but ſurely the circumſtances of the death of the famous miniſter Giafer; the learned aſſemblies at the houſe of Giafar's mother; and the practical hints occaſionally introduced, are far from unintereſting.

[1] Initium. و تك عز منه
Finis و كتب علي بن رضوان بن جعفر لنفسه.

But

But a fuller and more ſatisfactory account of Oſeibah's Hiſtory, may be found in Reiſke's Diſſertation, which being (I believe) a ſcarce Tract, I have tranſcribed his proſpectus of the work given from the Leyden M. S. which, on a curſory inſpection of the Bodleian M. S. (Hunt. No 171.) ſeemed to me to be very exact.

The name of the author is, EBN ABI OSEIBAH. ابن ابى اصيبعه

The title of his work. Aioon Al Inba fi Tubkat al Attuba.

عيون الانباء في طبقات الاطباء.

There are three M. S. S. of this work in the Bodleian, Hunt. (Cod. 171.) Marſh (Cod. 419.) Pocock (Cod. 356.)

His Hiſtory is divided into fifteen Chapters.

" Cap. i. De Origine medicinæ.—Cap. ii. De primis illis Medicis qui " hanc vel illam medicinæ partem repererunt.—Cap. iii. De Gente Græca " Medica Aſclepiadarum.—Cap. iv. De Medicis Hippocraticis.—Cap. v. " De Galeno œqualibus aut ſupparibus.—Cap. vi. De Alexandrinis."

" Priora ſex hæc Capita neque perlegi, neque excerpſi, melius ea nos " ſcire quam Arabes, arbitratus, & ſimul Specilegium operæ facturus, ſi " quem forte antiquitates illas Græcas ex Arabum fundo eruendi cupido " inceſſet. Incepi itaque excerpere a Cap. viimo quod agit de Medicis " Arabum, ſic κυρίως dictorum, ut qui fuerunt Makkæ, al Madinæ, tempore " Muhammedis, & deinceps Sub Omajjadarum Chalifatu Damaſci.—Cap. " viii. exhibet Medicos Al Jrakenſes, Seu qui Bagdadi curarunt Chalifas " de Gente Abbaſi, partim Syri genere & religione & lingua (Chriſtiani " enim erant illi) partim genuini Arabes, ſed qui claruerunt in Al " Jrak ſub Abbaſidarum Chalifatu, dum is plena adhuc poteſtate flore- " bat."

" Cap. ix. De Medicis qui libros Hippocratis, Galeni, Ariſtotelis, " Porphyrii, Themiſtii, Alexandri Afrodienſis, Aliorum in Arabicum " Sermonem tranſtulerunt, & de iis quoque quorum id factum eſt " Auſpiciis."

" Cap. x. De Medicis per Al Jrakam, Meſopotamiam, Dejar Bakri . . . & " Medicis qui Bujidis, & Hamdanidis potiſſimum, ut & Chaliſis Bagdadicis, " Sed iis omni auctoritate ſpoliatis, inſervierunt."

" Cap. xi. Exhibet Medicos qui per Adzerbergân, Chorafan, Fares, " Mawara an Nahram &c. clari exſtiterunt.—Cap. xii. Medicos Indos.— " Cap. xiii. Lybyas & Hiſpanos, qui nempe ſub Aglabitarum, Omajjada- " rum, al Mollatſchamine & al Mowahhadine dynaſtiis floruerunt."

"Cap. xiv. Medicos Ægypti qui primum Thulunidis, dein Fathemitis, "Alitis operam ſuam collocarunt."

"Cap. xv. & Ultimum, Medicos qui Damaſci potiſſimum & Halebi "vixerunt in aulis Ejubidarum, & ſub initia dynaſtiæ Mamlukorum, ſeu "mancipiorum. En Operis conſpectum." Jo. Jac. Reiſke (Diſſertatio Jnaugural. p. 24. Lugd. Bat. 1746.)

There is another work of the ſame author, which Reiſke had not ſeen, but which he imagines would have been of more ſervice to Dr. Freind's purpoſe than the Hiſtory of Phyſicians. "Forte plura ſuam in rem in-"veniſſet Freindius in altero Abi Oſeibah libro, quo colligit, ut ipſe ait, "نوادر التجربات Nouader Al Tigeribât, Raros Caſus e praxi medica "deſumtos."

Having mentioned theſe two Hiſtorians, of the latter of which a further account may be found in Pocock (Præf. ad Eutychii Annales) and Herbelot, I proceed in chronological order to the Medical writers.

Ahroon al Kuss al Jscanderani اهرون القس الاسكندراني.

The title of his Book. Al Kinaſh الكناش

Aaron the Prieſt, is ſaid to have written his Pandects in the Syriac language; but Abu'l Furrage, in the Chronicon Syriacum, ſays expreſsly that he wrote in Greek. "Aaron autem Preſbyter Syrus non fuit, ſed "Goſius quidem Alexandrinus librum ejus e Græco Syriacum fecit." (Biblioth. Oriental. Vatic. Tom. ii. p. 315.) The ſame writer (Hiſt. Dynaſt. p. 99). ſays indeed "that he was in poſſeſſion of Aaron's "work in Syriac, conſiſting of 30 Tracts, to which two more had been "added by Sergius"—and he remarks in another place (p. 127.) 'that the 'Pandects of Aaron had been tranſlated into Arabic under the Khalif 'Merwan (about the year 683) by Maſerjawaius.'

The words of Abu'l Furrage in the paſſage referred to by Dr. Freind (vol. ii. p. 8.) are "hoc tempore inclaruit Ahron Sacerdos Alexandrinus. "Syntagma ipſius in arte Medica, apud nos Syriace reperitur." موجود عندنا بالسريانية. From which it was concluded that the author wrote in Syriac, having collected chiefly from the Greeks; but the above paſſage from the Syriac Chronicle ſhows this to be a miſtake.

The M. S. Hiſtory of Philoſophers (p. 117.) aſcribes the Arabic tranſlation and the addition of the two Tracts to the ſame author, who is named Maſergis, ماسرجس, but this is probably a blunder in the Copiſt; for there is no doubt that the two additional books were by Sergius, but

it

it is very unlikely; that he who always tranſlated into Syriac from the Greek, ſhould tranſlate a Syriac book into Arabic.

Aaron lived at Alexandria about the year 622. being contemporary with Paulus Ægineta.

The Kinaſh of Aaron appears to have been loſt, at leaſt no M. S. S. of that author are to be found in the European Libraries, but large extracts from the Kinaſh are perſerved in the Continens of Rhazis.

Geurgis Ebn Bakhtishwa جورجس بن بختيشوع.

This was the firſt perſon known at Bagdad of a family which, in ſucceſſion, ſupplied the Khalifs with Phyſicians for above two centuries. George was brought from Iondiſabur, to the court of Almanſûr, in order to attend the Khalif who was indiſpoſed, and after being magnificently rewarded for his ſervices, he obtained permiſſion, on account of infirmity, to return home to his family. The anſwer was remarkable which he made to Almanſûr, who had condeſcended to ſolicit his converſion from Chriſtianity to Mohammedaniſm, and offered to inſure him a place in Paradiſe upon his compliance. "No," replied the doctor, "I am very well contented to go whereſoever my forefathers are gone, be it to heaven or to hell." (Hiſt. Dynaſt. p. 144.) (M. S. Hiſtor. Philoſ. p. 247.)

The Son of George, (by Hiſtorians named ſimply Bakhtiſhwa, or Abu Gibrail, (the father of Gabriel) remained to take care of the hoſpital at Jondiſabur when his father was called to Bagdat; but he was afterwards obliged to repair to Bagdat himſelf, being firſt ſent for by the Khalif Almohdi, and a ſecond time by Harûn Al Raſheed, about the year 787. (M. S. Hiſt. p. 149.)

Gabriel the Son of Bakhtishwa, who in the ſequel made ſo great a figure, was at firſt recommended by his father to Giafer the Prime Miniſter, and afterwards, being introduced to the Khalif, he was joined with Meſue and the other Phyſicians in the ſervice of the Khalifs. He continued moſtly in that office till the latter part of the reign of Al Mamun, when, being unable from ſickneſs to attend the Khalif in the expedition againſt the Greeks, he ſent his ſon in his ſtead, and died ſoon after, about the year 829. (M. S. Hiſt. p. 204.) Freind has given his life. (Hiſt. of Phyſ. vol. ii.)

This Gabriel was therefore the third Phyſician of the Bakhtiſhwa family, not the ſecond as repreſented by Herbelot, who on this article is ſomewhat confuſed, or incorrect.

The Son of Gabriel, diſtinguiſhed by the name of Bakhtiſhwa Ebn Gibrail, was the fourth Archiater of the family, and the perſon alluded to by Abu'l Furrage in the pleaſantry between Meſue and Bakhtiſhwa in the camp of Almotaſem, of which he gives an account (p. 154. Hiſt. Dyn.) and which, if dates be not attended to, may occaſion ſome perplexity; for Gabriel was at that time dead, and therefore the Hiſtorian, who relates anecdotes not in chronological order, ſpeaks there of the ſon. Gabriel's ſon was Phyſician to the Khalif Al Motawakhal, who ſucceeded in 847; but he had been before in the ſervice of Al Mamûn. He dyed in 869. (M. S. Hiſt. p. 155.) and left a ſon named Abdullah, but who was not the author to be mentioned hereafter.

Bakhtishwa Ebn Yahia, the next celebrated Phyſician of the family and one of the principal Phyſicians of the Khalif Almoktader who was murdered in the year 932. (M. S. Hiſt. p. 152.) (Hiſt. Dinaſt. p. 192.) Another of the Bakhtiſhwa family is mentioned in the M. S. p. 156. as Phyſician to the Mattaki, who ſucceeded to the Khalifat in 941.

None of the works of thoſe Chriſtian Phyſicians have reached the preſent times, ſome fragments excepted which have been preſerved in the collections of ſubſequent writers, particularly of Rhazis.

A Treatiſe ſtill extant on the virtues of animals, or their uſe in medicine, was the work of one of the family of Bakhtiſhwa named Abdullah Ebn Gibrail. Herbelot ſuſpects him to have been a Moſlem, from his name, becauſe the Chriſtians, he ſays, never give the name of Abdullah to their children; but in this circumſtance he moſt certainly was miſtaken, that name being not leſs common among the Chriſtians than the Mohammedans.

The Grandſon of the famous Gabriel (as mentioned above), was named Abdullah and died in the reign of the Al Moktader. It does not appear that he was a Phyſician, but he left a young ſon named Gabriel who made a conſiderable figure in Phyſic, was the author of ſeveral books, and died at the age of 85, in the year 1005 (M. S. Hiſt. p. 232. 238.) It might probably be the ſon of this Gabriel who was author of the book of animals.

Johana Ebn Masuiah. يوحنا بن ماسويه.
The M. S. Hiſtory of Philoſophers (p. 581.) gives a very long account of

of Mefue, and from thence Abu'l Furrage has taken moft of what he fays in his Hiftory concerning this extraordinary man.

Mefue was one of the Phyficians to Haroon Al Rafheed, and continued to ferve the fucceeding Khalifs till the time of the Motawakal, who began his reign in the year 846. There is a blank left in my M. S. at the place where the date of his death fhould have been inferted, and Abu'l Furrage leaves that circumftance uncertain. Abi Ofeibah (Freind Hift. p. 38.) fixes the time of his death in 865, and Leo Africanus (Holting. Bib. p. 249.) in 826. Gabriel the fon of Bakhtifhwa was his contemporary at the court of the Rafheed, but it does not appear probable that Mefue had ever been his difciple; nor is there any ground from the M. S. which gives a lift of his works, to think he did not write in Arabic.

The lift of Mefue's works is given by Cafiri (Bib. Tom. i. p. 316.) and he adds. "Ex quo fufiori Catalogo facile apparet hujus auctoris multa vel intercediffe opera, vel adhuc in Bibliothecis inedita delitefcere."

Among the works afcribed to this author in the Latin tranflations, are fome contained in the above lift, but paffages of later date by other hands have probably been inferted among them, and have produced fuch confufion and anachronifm, that fome have been led to think there were two different authors of the fame name. M. le Clerc feems to have been of this opinion, and gives it as a remark of Alpagus, the famous tranflator, that the original of the works afcribed to Mefue were not to be found in the Eaft, and that the real writings of that author had never been tranflated. (Hift. de Medecine.) But in this circumftance Alpagus was miftaken; for the Tracts on Purgative medicines, on the correction of Purgatives, on Barley water, and, probably, that on Antidotes, (though under a different title) ftand in the M. S. lift of Mefue's works.

How he came in the firft tranflations to be dignified with the title of Damafcenus, Filius Hamach filii Abdela Regis Damafci, or by Chronologifts to be tranfported to the middle of the 12th century, does not appear.

The Grabadin is rendered by the tranflator of Mefue, Compendium Secretorum; and by the commentator, Grading, Grabatin, i. e. Antidotarium inventum ex Gratia Dei. The word is of Perfic Origin قرابازين Krabazeen, and Mefue's own account of the work to which he had applied the title, is as follows. "Nobis vifum hæc (Medicamenta) in "opus unum ordine idoneo cogere cui titulum Grabadin, feu de antidotis, "fecimus, in quo Medicamenta experta & Secretoria, tum a nobis inventa,

"tum

" tum ab his accepta qui artis Medicæ Arcana perſcrutari ſunt, compendio
" tradere dignum exiſtimabimus."

The firſt book of the Grabadin is properly a Diſpenſatory, containing directions for the preparation of Remedies internal and external. The ſecond book treats of the application of thoſe and other remedies, in particular diſtempers, beginning in order with diſeaſes of the head. This laſt book is incomplete, going no further than to diſeaſes of the heart; and the reſt is ſupplied by Petrus Apponus.

The title Grabadin is not found in the M. S. Catalogue of Meſue's works but probably ſtands there under that of Tumam wa Kamel, Ars perfecta et integra. In the firſt book there are no references to authors; but in the ſecond book, among a variety of names quoted, that of Rhazis is found, who could not be much more than ten years old when Meſue died. Serapion alſo is very frequently mentioned; and Haly, diſtinguiſhed ſometimes by the epithet Senex. This ould not be Haly Abbas, who was poſterior to Rhazis: but there were many Phyſicians of the name of Haly.

It may be remarked that in the book of Purgative Medicines (which is undoubtedly genuine) Rhazis is not quoted; but Haly, Humain, and Serapion are; (p. 51. 53. 61.) If Meſue therefore lived till 865, Serapion, though ſaid to have lived towards the cloſe of the 9th century, may neverthleſs be ſuppoſed to have been known to him. The edition of Meſue's works to which I refer, is that of Venice. (Fol. 1602.)

HONAIN EBN ISHAK ABUZEID AL ABADY حنين ابن اسحاق ابوزيد العبادي

This celebrated tranſlator of Hippocrates, Galen, and other Greek writers, died in the year 881. Some of his tranſlations were in the Syriac, and others in the Arabic language. He left a ſon and ſeveral diſciples, who diſtinguiſhed themſelves as tranſlators. Some account of his life and of his works, is found in the M. S. Hiſtory of Philoſophers (p. 269.) of which an abſtract has been given by Caſiri (Bib. Arabo-hiſp. Tom. i. p. 286.)

Of Honain's own Medical works, I do not find any have been tranſlated into Latin; but his medical Queſtions, with ſeveral other Tracts, are read in the Eaſt: M. S. S., particularly of his Queſtions, are common in the European Libraries. His tranſlations from the Greek, or ſuch at leaſt as go under his name, are common at Aleppo. (Bib. Bodl. Marſh. No 403.
Hunt•

Hunt 291. 60.) (Bib. Med. Laur. Cod. 228.) (Bib. Paris Cod. 1090. 1031. 1038.) (Bib. Ludg. 729. 769.) (Bib. Arabo-hifp. 847. 848. 892.)

ISHAK EBN HONAIN. اسحاق ابن حنين.

This was one of the fons of Honain, and applied himfelf chiefly to tranflating. There is a M. S. work of his in the Bodleian Library, but I have not met with any of his works in the foreign Catalogues. (Bib. Bodleian. Hunt. 600.)

IACUB EBN ISHAAC AL KINDI. يعقوب ابن اسحاق الكندي.

Al Kindi was one of the moft celebrated of the Mohammedan writers; diftinguifhing himfelf by various works on moft branches of Philofophy, on Mathematics, Aftrology, &c. and alfo on Medicine. He made a figure in the reign of Al Mamun, and was contemporary with Albumazar, but did not live to fo great an age. The M. S. Hiftory of Philofophers (page 562.) gives a Catalogue of his works, a tranflation of which may be feen in the Efcurial Catalogue, (Tom. i. p. 351.)

The Tract afcribed to him, and tranflated into Latin under the title De Medicinarum compofitarum gradibus inveftigandis. I do not find in the M. S. Catalogue; for the laft article there, under the medical divifion, De Medicamentis Compofitis, can hardly be fuppofed to be it: at leaft the title Krabazeen is generally underftood to mean a work very different from that of Al Kindi's which is not an Antidotarium, or Difpenfatory, but a refined piece of Philofophical Theory, in which, Averrhoes is of opinion that Alkindi had miftaken the fenfe of Galen. See Freind, (Hift. vol. ii. p. 122.) and the work itfelf, which confifts of ten or twelve pages. (Mefuæ Opera Ven. 1602.)

Herbelot reprefents Al Kindi as a Jew, who was perfecuted on account of his religion; which is directly contrary to the account of his genealogy in the M. S. Hiftory of Philofophers (p. 562,) where his father's great grandfather is faid to have been one of the Companions of the Prophet.

JOHANNA BEN SERAPHIOON يوحنا بن سرافيون

The title of his work Al Kinafh Al Keeber wa Izreer الكناش الكبير و صغير

Seraphion is not mentioned by Abu'l Furrage, nor do I find his name in Herbelot. The Eras affumed by Chronologifts (Vanderlinden) are obvioufly erroneous; A. Ch. 742. being above a century too early, and 1066,

1066, near two centuries too late. Dr. Freind conjectures that he lived towards the cloſe of the ninth century, and remarks, (Hiſt. vol. ii. p. 42.) that he often tranſcribes out of Alex. Trallian, an Author which few of the other Arabians ſeem to have been much acquainted with. The manuſcript Hiſtory of Philoſophers (p. 581.) contains a very ſhort account of Serapion taking no notice where he lived, or when he died; but ſays expreſsly that he wrote his great Collection, containing twelve Books, and the ſmaller containing ſeven, in Syriac; which were afterwards tranſlated into Arabic. Caſiri mentions the names of the Arabic tranſlators, (Tom. i. p. 261.) which are not in my M. S.

From this it ſhould appear that Dr. Freind was miſtaken in the notion of Serapion being an Arabic writer, and indeed the firſt that wrote in that language. It is remarkable alſo, that Abu'l Furrage ſhould have paſt Serapion in ſilence, having borrowed ſo much concerning others from the Hiſtory wherein he is mentioned ſo honorably.

The Latin tranſlations of Serapion may be ſeen in Vanderlinden.

The only M. S. I have met with in the European Catalogues is in that of the Eſcurial (Cod. 814.) which contains only a ſmall part of the Kinaſh. I never met with any of this Author's works in the Eaſt.

Mohammed Ebn Zachariah, Abu beker Al Razi. محمد بن زكريا ابوبكر الرازي

Rhazis is ſaid, in the M. S. Hiſtory (p. 408.), to have died in the year 932, (Heg. 320); which is followed in that circumſtance, by Abu'l Furrage; who, in his account of Rhazis, has borrowed from thence liberally as uſual. But the M. S. likewiſe mentions another writer, who had aſſigned a different period for the death of Rhazis; and, according to Herbelot, he died ten years earlier. Leo Africanus aſſerts, that he died at Cordova, in the year 1010, (Heg. 388); in which he happens (no uncommon thing with him) to be erroneous. Miſtake in Arabic names often produces chronological errors; and Caſiri has properly remarked, that the Prince to whom the Manſuri was dedicated, was neither the Al Manſûr of Spain (who lived long after Rhazis's time), nor the famous Al Manſûr (who lived above two centuries earlier), but Al Manſûr Ebn Iſaac, Governor of Raia, under his uncle, the Khalif Muktafi. (Bibliot. Arabo-hiſpan. tom. i. p. 261.)

The M. S. Hiſtory of Philoſophers gives an account of Rhazis, with a catalogue of his works, which is ſaid to have been taken from his own index; and both have been tranſlated by Caſiri, (Bib. p. 262.) It may

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be remarked, that in the index of the folio edition of Rhazis, publiſhed at Baſil in 1544, there are ſeveral titles not found in the M .S. Hiſtory.

The Latin Editors of Rhazis may be ſeen in Mangetus. The Tract on the Small-pox, publiſhed in Arabic and Latin by the late Mr. Channing, is very well known in England, and contains ſome uſeful notes. I had the book collated with other M. S. S. in the Eaſt; and the readings were, upon the whole, found very exact. (Oxon. Bib. Bodleian. Cod. 507. Laud. B. 92. ;) (Bib. Med. Laur. Pal. Cod. 240. ;) ſeveral Tracts in the (Bib. Arabo-hiſp.)

Aly Ebn Al Abas Al Mgiusi. علي بن العباس المجوسي
The title of his work. Al Milleki الملكي or Kamel al Sinnat al Tabia, كامل الصنعة الطبية

Haly Abbas flouriſhed about forty or fifty years after Rhazis, and wrote his Milleki, as it is ſaid, about the year 980; that is, about two years before the death of the Prince to whom it was dedicated. Dr. Freind has inadvertently termed this Prince Khalif; but he was the famous Adad al Dowla, Prince of Perſia, and afterwards Emeer al Omra to the Khalif Al Taji. The M. S. Hiſtory does not mention the time of Haly's death, but makes the following remark on his work, which has been copied verbatim by Abu'l Furrage. "Al Malaki quod ad praxim "ſpectat potior, Canon vero (Avicennæ) quod ad ſcientiam ſolidior." (MS. p. 351.)

The M. S. remarks further, that this work of Haly Abbas was much read by the phyſicians of thoſe times, and maintained its reputation, till eclipſed by the Canon of Avicenna, when it fell into neglect. (See alſo Hiſt. Dynaſt. p. 214.) Dr. Freind is of opinion, that Haly's ſyſtem is leſs confuſed than that of Avicenna. (Hiſt. vol. ii. p. 73.)

The Milleki was tranſlated, in the twelfth century, into Latin, by Stephen of Antioch, and printed at Venice in 1492, and at Leiden, 1523.

Arab M. S. S. of Haly's works are common. (Oxon. Laud. 414., Hunt. 195. Marſh 105.) (Bib. Med. Laur. C. 246;) (Bib. Lugd. Bat. C. 334.) (Bib. Arabo-hiſp. 814.;) (Bib. Paris. C. 1059., &c.)

Haly Abbas appears to have taken unuſual pains to ſecure the literary property of his work, having in the prolegomena to the Milleki, aſſigned a particular reaſon for inſerting his name. "Nominis autem aucto-

" ris neceſſariam judicaverunt ſapientes notitiam, ne forte aliquis inve-
" niens et ignorans librum quem ſapientium aliquis compoſuerit, referat
" illum ad ſe & ſuo nomine nuncupet."

But this precaution did not prevent a certain Monk in Europe, within leſs than a century after Haly's death, from giving a Latin tranſlation under a different title, and paſſing it as an original work of his own; nor, when that fraud was detected, did it prevent the work being tranſferred to a ſecond writer, concerning whoſe era authors are far from being agreed.

CONSTANTINE AFRICANUS was a native of Carthage, who paſſed many years of his life at Bagdat, where he became maſter of the oriental languages and learning. After his return from the Eaſt, he was for ſome time ſecretary to Robert Guiſcard (created Duke of Apulia in 1060), and afterwards became a Monk in the convent of M. Caſino, where he compiled and tranſlated ſeveral medical works.

He is ſuppoſed, by Dr. Freind (Hiſt. v. ii. p. 219.), to have been the firſt who introduced the Greek or Arabian Phyſic into Italy. But, if another conjecture of the Doctor's be well founded, the Arabian Phyſic muſt have found its way thither long before; for he thinks it probable (p. 218.) that in the middle of the ſeventh century (the eighth) there were Hebrew, Arab, and Latin profeſſors of Phyſic ſettled at Salernum; which place grew ſoon into that credit, that, in 802, Charles the Great thought fit to found a college there.

Conſtantine was ſo egregious a plagiary, that it is difficult to decide which of the works aſcribed to him are properly his own. In his dedication to the abbot of the monaſtery, he repreſents himſelf as a compiler from others, though not without intermixing ſome things of his own.
" Unde ego evolutis omnibus bonis medicorum auctoribus, veteribus et
" modernis, Græcis et Latinis, maxime Græcis, qui adhuc in hac facul-
" tate, ut in aliis multis Latinis præſtant, contraxi in arctum quæ ni-
" mium fuſe omnes iſti habent, omnia quæ poſſent perfectum medicum
" efficere .... etſi nihil addidi (putem autem me multa etiam inveniſſe et
" addidiſſe) erunt tamen Commentarii idonei Interpretes Hippocrati, &c."

Conſtantinus (Opera reliqua Baſil, 1539).

The work to which this introduction is prefixed, contains only the firſt part, conſiſting of ten books of the Pantechni; but in the preface he gives a proſpectus of the ſecond part, which is found entire in the collection of works

works under the name of Isaac Israelita published at Basil, 1515, and both parts are clearly an abridged translation of the Milleki of Haly Abbas.

Dr. Freind hopes he did no injustice to Constantine in suspecting that he meant to pass this work among the Italians for an original of his own, (p. 222.) but there was no occasion for so much delicacy, the Author declaring it, in his introduction to the Pantechni, to be so in the most direct terms. "Nomen Auctoris hic scire est utile ut Major auctoritas libro habeatur, est autem Constantinus Africanus Auctor: quia ex multis libris coadunatur." It is remarkable that Constantine here assigns a reason for inserting his name different from the reason given by Haly in his Preface to the Milleki, though in other respects he does little more than translate part of that Preface. Haly, after making some remarks on several Greek and Arabic writers, says he undertook his work with a view to collect medical knowledge within a smaller compass, and to correct the defects of his predecessors in method and arrangement; and thinks it expedient to declare his name, in order to prevent others from usurping the merit of a work which did not belong to them. Constantine follows him literally respecting the Greek writers, but is totally silent with respect to the Arabs, and substitutes a different reason for inserting the name of the Author. But in his Preface to another work called the Viaticum, (which is also suspected not to be his own) he gives the following reason for prefixing his name. "Nostrum autem nomen huic Opusculo apponi sensui: quia quidem homines alieno emulantes labori, cum in eorum manus Labor alienus venerit sua furtim & quasi ex latrocinio supponunt." (p. 144.) This passage upon comparison with what Haly had said long before in the introduction to his Milleki, is so nearly alike, that there seems little doubt of its having been stolen from thence; and considering that Constantine must have been conscious of what he himself had done in regard to Haly, he certainly had very good ground for apprehension of what might be expected from future Plagiaries.

In the quotations from the Pantechni and the Viaticum I have followed the Basil Edition (1515.) of Isaac Israelita's works; for in the works under the name of Constantine, (Basil 1536, and 1539.) the first ten Books only of the Pantechni are found under the title De communibus Locis; and the Viaticum stands under the title De Morborum Cognitione & curatione Consilium. The property of the Viaticum, which work Constantine says he compiled, or abridged from the Pantechni, is disputed

by the Editor of Iſaac Iſraelita, and transferred to that writer. "Viaticum Iſaac in 7 Libris partitum, quod Conſtans Africanus M. Caſiri Monachus latine fecit, (ut pleraque alia ipſius Opera) ſibique id arrogare non erubuit." If that work be a tranſlation it does not appear from what original the tranſlation was made, which is not the caſe with the Pantechni where the original work is extant, and the fraud has been plainly detected.

From all circumſtances it is evident that the Pantechni is a tranſlation of the Milleki; yet it is in many places abridged, and a few ſlight variations may be remarked in the diſtribution of the chapters; ſome new preſcriptions are likewiſe introduced: but in general the verſion (admitting a few interpolations) is literal. Examples of variation occur frequently; particularly in the chapter on the Soda, and in that on Quartan Agues. Confer. Haly Abbas, (Pract. lib. iii. c. xiv. and Pantechni, lib. iii. c. xxxv.) Upon the whole, the character given of Conſtantine's tranſlation, by Stephen of Antioch, appears to be juſt; for though Conſtantine is not named, he certainly was meant in the following paſſage of Stephen's Preface to the Milleki. Speaking of a former tranſlation, "Alteram vero interpretis calida depravatam fraude, nomen etenim Auctoris Titulumque ſubſtraxerat: ſeque qui interpres extiterat, & inventorem libri poſuit, & ſuo nomine titulavit, que ut facilius poſſet & in libri prologo & in aliis multa pretermiſit plurimis neceſſaria locis: multorumque ordines commutans, nonnulla aliter pertulit, hoc uno tantum obſervato nihil prorſus ex ſuis addidit. In quo manifeſte nobis innuit ipſum interpretem potius quam ſcriptorem fuiſſe."

When the fraud of Conſtantine with regard to the Melleki was detected, the work, inſtead of being reſtored to the true owner, was referred to a ſecond writer whoſe Era is involved in obſcurity.

Isaac Israelita Salomonis Arabiæ Regis, Filius Adoptivus.

This writer by ſome is placed in the ſeventh, by others in the twelfth century; and the Pariſian Catalogue of M. S. S. in the Royal Library (Cod. 425.) mentions a Tract on Ulcers and Inflammations, under the name of that Author, a Hebrew tranſlation from the Arabic: remarking at the ſame time that the Author died Anno Domini. 94.—Camperius in a Letter to the Editor of Iſaac's works, (Baſil 1515.) imagines there were two perſons bearing the name of Iſaac, the one Heben Amaran, a Philoſopher

Philoſopher and Author of the Book De Difinitionibus; the other a Phyſician, Author of the Milleki and other Medical Tracts: for he pretends, that Stephen of Antioch had no juſt ground for aſcribing that work to Haly Abbas; and agrees with others in conſidering it as a clear proof of this, that in the book of Fevers (which he thinks belongs unqueſtionably to Iſaac) reference is made by the Author to his own work the Pantechni (or Milleki,) and that ſeveral paſſages in the Pantechni are found almoſt verbatim tranſcribed in the Continens of Rhazis under the name of Iſaac. Camperius may poſſibly by right in ſuppoſing two Iſaacs, though wrong in his conjecture of one being a Phyſician, and the other only a Philoſopher; Ebn Beithar expreſsly mentioning two, Iſaac Ebn Amran and Iſaac Ebn Sulyman a Jew, both Phyſicians: (Bibliot. Arabo-Hiſpana, Eſcur. vol. i. p. 276.) But there is no doubt of his being in an error concerning the Author of the Milleki. As to the book of Fevers, according to Conſtantine's tranſlation, it is certain that reference is made not only to the eighth Chapter of the tenth Book of the firſt part of the Pantechni, but likewiſe to the ninth Chapter, which happens to be one not exiſting in the original Arabic of Haly Abbas, but foiſted by Conſtantine into the Pantechni: by which means the tenth Chapter of that work comes to be the ninth of the Milleki, and in conſequence of the interpolated Chapter, the Pantechni contains thirteen Chapters inſtead of twelve. This circumſtance muſt have eſcaped Camperius; and what is more remarkable, he did not advert that the reference muſt be ſuppoſed made by Conſtantine in the character of tranſlator; for it cannot be ſuppoſed that Conſtantine who was profeſſedly tranſlating, ſhould make the Arabic Author refer to the Pantechni, a work which he himſelf claimed as his own. "Quod utrunque explanabimus in noſtro libro Pantechni, "& ſi quis facillime intelligere deſideraverit, legat Cap. De Ymeacriſios "ſcriptum in eodem libro, ibi enim plene diximus & monſtravimus "quod impares ſunt fortiores." By the way it will be found that what is here ſaid on the ſubject of Critical Days, is verbatim parts of the interpolated Chapter in the Pantechni. It ſhould be remarked alſo that though Conſtantine in his Preface declares the Book on Fevers to be a tranſlation from the Arabic, he does not name the original Author, as he has done in the book De Urinis.

In regard to certain paſſages in the Pantechni being found in the Continens of Rhazis, quoted under the name of Iſaac, the fact is admitted, and naturally enough accounted for by Dr. Freind (vol. ii. p. 36.) But

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in a curfory perufal of the Continens, I have been able to difcover very few fuch paffages, comparatively to the number under the name of Ifaac, in which no refemblance whatever can be traced either in the Milleki, the Pantechni, or the book of Fevers. When it is faid no refemblance, it is meant none fuch as would render it probable that the Authors tranfcribed from each other; for in writers profeffedly compiling from the fame materials, and borrowing with great freedom from one another, fome coincidence muft unavoidably happen in expreffion as well as fenfe. The paffage in the following pages of the Continens may be compared with the correfponding Chapters in the Pantechni. (p. 63, 69, 77, 91, 176, 184, 217, &c.)

The Editor of Ifaac Ifraelita's works affumes it as certain that Ifaac, not Haly Abbas, was the Author of the Milleki; and that he was the Author not only quoted by Rhazis, but known even to Mefue, which of courfe would make him prior to Serapion. With refpect to the Milleki, it is needlefs to fay much more, the notion being inconfiftent with the whole of the Arabian Hiftory, the Arabic M. S. S. yet extant, and the very diftinct account the Author gives of the reafons that induced him to undertake the work. Had any fuch compilation exifted before Rhazis's time, it is probable Ifaac would have made a greater figure in the Continens; for in comparifon with Serapion and Mefue, he is very feldom cited: nor is it likely that in the Eaft, where the Book long maintained fuch high reputation, any man fhould have been bold enough to impofe himfelf upon the Literati of thofe times, as the Author of an ancient book, in the manner Conftantine fuccefsfully attempted afterwards, in a country ignorant of the Arabic language, and where medical learning was only beginning to dawn.

It may be remarked here that the M. S. S. of Ifaac's works found in the European Libraries, are Hebrew verfions from the Arabic. In the Parifian Catalogue, Cod. 391. 424. 426. De Urinis. Cod. 423. De Febribus, and Cod. 386. is faid to contain his medical works. Cod. 425. De Ulceribus has never been tranflated.

The authority of Haly Abbas being eftablifhed, it will appear from what he fays, that the Ifaac quoted by Rhazis, cannot be the fame with Ifaac Ifraelita. In the Prolegomena to the Milleki, he fays Rhazis had collected in his Continens every thing relating to phyfic, from the time of Hippocrates to that of Ifaac the fon of John. "Ab Hippocrate & Galeno ufque

usque Isaack Johannis filii qui interfuerint Medicos modernos & antecedentes commemorans." In one part of the Continens (p. 421.) Isaac is called filius Johannicii, but in other places he is quoted simply under the name Isaac. Now neither of those, supposing them different, could be the Isaac filius Salomonis, which is the person understood by Isaac Israelita, nor could Israelita be the same whom the Editor of his works thinks was copied in some things by Mesue; for it may be concluded, from the order in which Isaac is placed by Haly Abbas, that he wrote after Serapion.

It may further be remarked respecting Haly Abbas, that Dr. Freind seems rather to have been mistaken in thinking, that he mentions only the Continens of Rhazis without taking notice of the ten Books addressed to Al Mansûr. (Hist. of Physic, vol. ii. p. 46.) Rhazis, in his introduction to those books, gives the following idea of his work. "Summa quædam "Medicæ Artis Capita ac flores Medicinalis doctrinæ, maxima fide & di-"ligentia in unum veluti fascem collecta, quam possem compendiose con-"scribam." Now Haly Abbas, before mentioning the Continens, refers to another work which he thought exceptionable on account of not explaining sufficiently the matter treated of. "Molesta (Rhazis scilicet) "utens brevitate nihil explanat ut expedit: quia ejus hoc fuerit proposi-"tum, & intentio," and after this, which seems referable to the ten Books of Rhazis, he proceeds "Edidit & Librum qui Continens dicetur." The passage now cited from Haly must either have escaped Dr. Freind, or struck him in a different light, when he expresses his surprize at Haly's taking no notice of a work which must have born a considerable character in that age.

I now return (after this long disgression) to the Arab writers next in order of time to Haly Abbas.

Abu Aly Hassein Ebn Abdullah Ebn Sina ابو علي الحسين ابن عبدالله بن سينا

Avicenna died at Hamadan in the year 1036 in the fifty-eighth year of his age. Some of the medical Chronologists, in contradiction to all history, place him about the middle of the twelfth century; and Leo Africanus makes him live to the age of eighty. The M. S. History of Philosophers (p. 623.) contains a very full account of Avicenna given by Georgiani his disciple, who had lived familiarly with him for many years, and

and part of his narrative is ſuppoſed to have been drawn up by Avicenna himſelf.

When Avicenna fled from Hamadan in the diſguiſe of a Derviſe, he was accompanied by this faithful adherent, who enters into a detail not only of his literary labours, but of his looſer hours and amuſements. He gives an account likewiſe of his laſt illneſs, which appears to have been a Dyſentery, and of which he had ſuffered ſeveral relapſes, owing in ſome meaſure to his own intemperance. The laſt attack of the diſtemper happened while he was upon the road from Jſpahan to Hamadan, in the ſuit of Ala-al-Dowlah; and ſoon after his arrival in that city, finding medicines of no further ſervice, he abſtained from taking them, and reſigned himſelf to his fate.

The account of Avicenna given by Abu'l Furrage (Hiſt. Dynaſt. p. 229.) is taken entirely from the M. S. Hiſtory of Philoſophers; and Caſiri (Bib. Arab-hiſ. Tom. i. p. 268.) has given a large extract from the hiſtory, though a great many anecdotes appear to be omitted which are found in my M. S.; but the account of the writings left by this Author is nearely the ſame.

To the Venetian Latin Edition of Avicenna of 1606, is prefixed a life of the Author, being a Latin tranſlation from the Italian, of an Arabic M. S., which had been brought from Syria by Andreas Alpagus. The firſt tranſlator, Marcus Fadella, a Chriſtian from Damaſcus, and interpreter for the Venetian merchants, has been even leſs ſucceſsful than his countryman was in the life of Gabriel Bakhtiſhwa. The whole is perplexed and confuſed; and the names of perſons and places are ſo diſtorted that it is not eaſy to decypher them. The name of the diſciple by whom the life is ſuppoſed to have been written is transformed from Giuzgiani into Sorſanus; his real name being Abu Abaid Al Giuzgiani ابو عبيد الجوزجاني Several circumſtances however in this life, omitted by Abu'l Furrage, are found in the M. S. Hiſtory.

Miſled by this tranſlator, Dr. Freind fell into the miſtake (Hiſt. of Phyſic, p. 71.) of Avicenna's dying at Medina. Beſides the fact being contradictory to the authority of the Arab hiſtorians, and even (in the M. S.) of this Sorſanus himſelf, it would have been improbable, had he died at Medina, that his body ſhould have been tranſported to Hamadan; for though there are inſtances of ſome Khalifs and great men being buried at a diſtance from where they died, the cuſtom was by no means common among the Mohammedans, nor does any reaſon appear from ſuperſtition,

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for tranſporting the corpſe of Avicenna from the city where the Prophet lay interred, to a city which was not his native country.

The Arabic M. S. S. of Avicenna are common enough at Aleppo, and are found in ſeveral of the European Libraries. Bibliot. (Bodleian. Laud. No. 469. 3746.)

Among a number of M. S. S. of Avicenna in the Bibliot. Med. Laurent. & Palat. is Cod. 215, from which was printed the Arabic Edition at Rome 1593, and now far from ſcarce in Syria.

ALY BEN RADWAN EBN ALY BEN GIAFAR, علي بن رضوان بن علي بن جعفر

Eben Radwan, called by the Latin writers Haly Redohan, or Eben Rodan, or Haly Roboam, died about the year 1063 (Heg. 460.) Some account of this writer is given in the M. S. Hiſtory of Philoſophers, (p. 671.) and ſeveral anecdotes relating to him may be found in Abu'l Furrage (Hiſt. Dynaſt. p. 234.) He was the Author of ſeveral Philoſophical and Aſtrological Books, and wrote commentaries on ſome of the books of Galen, one of which has been tranſlated into Latin.

Manuſcripts of his works are found in ſeveral Libraries. (Bib. Reg. Paris Cod. 833.) (Bibliot. Arabo-hiſp. Cod. 799. 847.)

KRIGURIUS ABU AL FURAGE, EBEN AHRUN AL MATTIBUB, كريغوريوس ابوالفرج ابن اهرون المتطبب

Abu'l Furrage, whoſe Compend of Univerſal Hiſtory has been tranſlated by Pocock, was the Author alſo of ſeveral medical works, few or none of which have been preſerved. He was born in 1226, and died in 1286.

A particular account of this Author is contained in the Bibliot. Orient. Vatican. Tom. ii. p. 245. where he is ſtiled by the elder Aſſemani, "Gregorius Bar Hebræus, Scriptorem Jacobitarum facile princeps." Upon the Tartar Invaſion in the year 1243., his father (who was a phyſician) and himſelf, were prevented by an accident from flying from Malatia, his native town, to Aleppo; but, the following year, he went to Tripoly, where he was firſt ordained Biſhop of Guba, then of Lucaba, afterwards of Aleppo, and laſtly was made Primate of the Eaſt, in which ſtation he died.

A complete liſt of his works is given in the Bib. Vatic. and among the medical, are the following. A Syriac tranſlation of two books of Avi-

cenna; a tranflation of Diofcorides; a work upon the fubject of Medicine; a commentary on Hippocratis's Aphorifms in Arabic; an abridgement of Honain's Queftions, and No. 26 is a large work, being a collection of the opinions of phyficians. Befides the hiftorical work already mentioned, he wrote the Chronicon Syriacum containing much curious hiftorical information.

Pocock remarks that in one of the Codexes of the Hiftory of the Dynafties, he found the Author entitled, in the margin, Ebn Koph Al nafrani; and Cafiri (Bib. Efc. Tom. i. p. 298.) takes notice of an Author who frequently cites Abu'l Furrage under the name of Ebn Al Koph: but it is perhaps more probable that Ebn Al Koph was a diftinct perfon. (Bib. Paris Cod. 1097. Comment on Galen.)

Abi Al Furage Ebn Iacub, Ebn Ishac Almaroof B'Ebn Al Koph, Al Misseeh. ابي الفرج بن يعقوب بن اسحاق المعروف بابن القف المسيحي

This writer is undoubtedly different from the Hiftorian Abu'l Furrage whofe father's name was Ahron; but it is probable they were contemporary. I brought with me from the Eaft a large work of this Author's on Surgery, in three volumes, entitled, Al Omdat fi'l Jiraha العمده في الجراحه And in the Bib. Orient. Vat. Tom. i. p. 627. among the MSS. brought to Rome by Affemani, there is a medical work of the fame Author, Liber in partes duas divifus in fol. Bomb. 259. fcript. An. 1271. There is no date to my MSS., nor is it clear whether it be precifely the fame or a different work, but the name of the Author in both is exactly the fame, and though Affemani's M. S. was written feveral years before the death of Abu'l Furrage the hiftorian, it may be inferred from Affemani's filence that he had no doubt of Ebn Al Koph being a different perfon from Gregory Abu'l Furrage.

This Surgery of Ebn Al Koph was in confiderable efteem at Aleppo.

Ala Al deen Aly Ben Al Naphees. علاء الدين علي بن النفيس

Ebn Al Naphees, the Author of a work much efteemed in the Eaft entitled Al Moujez fi Al Tubb, الموجس في الطب, flourifhed in the thirteenth century, about the year 1283. His work is a compend of phyfic chiefly

chiefly abſtracted from Avicenna and Haly Abbas, and has been explained or commented upon by many writers.

The works of this Author are common in the Eaſt, as well as in the European Libraries. There are no leſs than ſix M. S. S. in the Bodleian. Cod. 571. 590. 625. 631. 637. 643. Uri (Bibliot. Bodleian. Oxon. 1787.) See alſo Caſiri (Bib. Eſcur. Cod. 824. 826. 831.) Aſſemani (Bib. Med. Laurent. Cod. 255.)

The variation in the deſignations of this Author, has ſometimes occaſioned his being confounded with his Commentators.

## SECT. II.

### OF MEDICAL WRITERS UNDER THE WESTERN EMPIRE OF THE SARACENS.

FROM the writings of the elder Aſiatic Phyſicians not having been quoted by Avenzoar, Doctor Freind was led into an opinion that little or no intercourſe could have exiſted between the Eaſtern and Weſtern Empires of the Saracens: and remarks further that the works of Averrhoes which made ſo much noiſe in Europe, "were not, neither are they at this "day, known to the Arabians of the Eaſt." The inveterate hatred ſubſiſting between the Houſes of Ommiyah and Abbas, he thought muſt have hindered any commerce between the two Empires, and that the Aſiatic writers only began to be known in Spain, in the latter part of the twelfth century. (Hiſt. of Phyſic, vol. ii. p. 112.)

But though the Aſiatic writers are not expreſsly named by Avenzoar, it does not follow that he was unacquainted with their writings. Haly Abbas in the courſe of his work, and Rhazis in ſeveral of his Tracts, do not cite the names of thoſe from whom they have borrowed. Avenzoar's ſilence may therefore rather be aſcribed to the plan of his work, which did not require explicit citation, than to his unacquaintance with writings from which, by comparing paſſages, he clearly ſeems to have borrowed, and to which he may be ſuppoſed to refer, as he does frequently, under the general title of Phyſicians. It may be further remarked that Hippocrates, Ariſtotle, and Galen are ſometimes cited by Avenzoar, of whoſe writings it does not appear that the Arabs of Spain had any knowledge but through the Eaſtern tranſlations; and if theſe tranſlations found their way into Spain, it can hardly be ſuppoſed that the writings of the Aſiatic Phyſicians did not by the ſame channel find their way alſo. As to the works of Averrhoes not being known to the Arabians of the Eaſt, it does not appear on what authority Dr. Freind aſſerts it, but I apprehend it to

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be a miſtake in fact; for of the M. S. works of that author extant in the European Libraries, ſeveral are ſaid to have been brought from the Eaſt.

How far the enmity between the houſes of Ommiyah and Abbas, which Dr. Freind juſtly conjectures might prevent commerce between the Eaſtern and Weſtern empire, did in reality operate in obſtructing all literary communication between them, can only be known from the hiſtory of the times; and in order to place the Introduction of Literature among the Arabs in Spain, in a clearer light, a few remarks on the Annals of that country, reſtricted to this ſingle point of view, may perhaps prove acceptable to thoſe who happen not to be much converſant in a part of hiſtory that is little ſtudied.

From the invaſion of Spain by the Saracens in 712, to the entire diſjunction of that country from the Eaſtern Empire in 759, the Province was governed by Lieutenants appointed, or confirmed, by the Khalif; and during this period of 47 years, the Arabs in Spain were almoſt conſtantly involved either in war with their Chriſtian neighbours, or in civil wars among themſelves.

Muſa Ebn Naſir, the Saracen Governor of Africa, under whoſe auſpices the conqueſt of Spain had been undertaken and completed, being recalled by the Khalif, returned to Syria laden with the rich ſpoils of the new conquered Province; and ſpread ſo favourable an account of the country, that numbers of the Aſiatic Arabs were induced to go thither to ſeek their fortune. (Cardonne, Hiſt. de L'Afrique and de L'Epagne. Tom. i. p. 104. Paris 1765.)

But though in this manner many of the Aſiatic, as well as the African Arabs, were encouraged at that time to leave their native country, and numbers continued afterwards to tranſmigrate, the turbulent condition of the times was neither favorable to letters, nor had Literature hitherto in the Eaſt, made much progreſs among the Saracens.

The almoſt total extirpation of the Ommiyahan Race was the immediate conſequence of the acceſſion of the houſe of Abbas to the Moſlem Throne, in the year 749; and Joſeph Al Fahri, who had been made Governor of Spain by Merwan the laſt Eaſtern Khalif of the proſcribed family, transferring his allegiance, was continued in office by the new created Prince.

The Arabs in Spain, beheld with indignation the barbarous uſurpation of the Abbaſſides in the Eaſt, and within five or ſix years after the revolution,

tion, receiving intelligence that Abdalrahman, a ſurviving Prince of the Ommiyahan line, had taken refuge in Africa, Deputies were ſent from ſome of the principal tribes, to invite him to aſſume the Government. Abdalrahman gladly accepted the offer. Fahri made all the reſiſtance in his power, but fell at laſt a ſacrifice to the conqueror, who in 759, being placed ſecurely in the Government, aſſumed the title of Khalif, and fixed the royal reſidence at Cordova. (Cardonne Tom. i. p. 190).

In this manner was Spain, from which the Ommiyahan Khalifs had drawn a vaſt revenue, for ever divided from the Eaſtern Empire; and the Abbaſſides, however they might deplore the loſs, ſeem never to have made any vigorous efforts for the recovery of ſo valuable a Province. In the year 764, indeed, an invaſion was made from Africa by command of the Khalif Al Manſur, and a ſecond attempt was made about thirteen years after, under his ſucceſſor Al Mohdi; but both expeditions proved unſucceſsful: the head of the General who commanded the firſt was ſent in contempt, to Al Manſur, then at Mecca; and Abdalrahman was ſo incenſed at the ſecond Invaſion, that he meditated in revenge an expedition into Syria. Cardonne (Hiſt. Tom. i. p. 194. 204.)

The Hiſtory of the Reigns of the three firſt Weſtern Khalifs, the laſt of whom died in 822, affords little more than an alternate Series of civil revolts; and wars carried on with reciprocal cruelty, againſt the Chriſtian Princes. Yet Al Hakam, the third of thoſe Khalifs, is celebrated as a patron of learning.

The reign of Abdalrahman the Second was not leſs turbulent than thoſe of his three predeceſſors. He found leiſure nevertheleſs to cultivate the arts of peace; he paſſed his leiſure hours in converſation with learned men, and was particularly fond of Philoſophy and Poetry; "Sumam rei "militaris peritiam optimarum artium Studiis adjunxit; Subjectorum "omnium gratiam moribus elegantiſſimis promeruit." (Bibliot. Arabo-Hiſp. Eſcur. Tom. ii. p. 34.) Cardonne (p. 282.)

It may be remarked that in this Prince's Reign, (about the year 838.) an Embaſſador arrived from Conſtantinople, who was ſent to form an alliance againſt the Eaſtern Khalif, and to induce Abdalrahman to undertake an expedition into Syria. The Khalif, in conſideration of the ſtate of his affairs at home, prudently declined this propoſal for the preſent; but concluded a treaty with the Greek Emperor, and ſent Gazali, a celebrated Philoſopher and Poet, his Embaſſador to Conſtantinople. (Cardonne,

donne, p. 272.) This laſt circumſtance is a ſtrong preſumption that Philoſophy had made ſome progreſs in Spain before the political connexion took place between Conſtantinople and Cordova; while another circumſtance ſhows, that the intercourſe with the Eaſt was not ſo much obſtructed, but that artiſts could find their way thence to Spain; for we find, that Aly Zeriab a famous Muſician, who had been invited from Perſia, came about that time and ſettled at Cordova. (Cardonne p. 283.)

Abdalrachman died in 852, but tranſmitted the love of letters to his poſterity; his Son and Grandſon becoming diſtinguiſhed Patrons of learning. The firſt reigned thirty one years, and is repreſented as an excellent Prince, "Qui fortitudine, liberalitate, comitate, dicendi copia, atque poetica & "calculatoriá facultate omnes ante ſe Reges longe ſuperavit." The ſecond reigned twenty-five years, "Princeps eloquentiſſimus & apprime eruditus." (Bibliot. Arabo-hiſpan. Tom. ii. p. 34.) But, unfortunate in his affairs, he lived to ſee moſt of his cities in open rebellion; the Chriſtians taking every advantage of the inteſtine diſtractions; the Abbaſide Khalif prayed for publicly in the Moſques of the revolted cities; and, a little before his death, his authority confined within the narrow bounds of his Capital.

It was reſerved for his Nephew Abdalrahman the Third, who (contrary to the uſual courſe of ſucceſſion) was raiſed in 912, (A. H. 300.) to reſtore the almoſt expiring Khalifât to its former ſplendor; to enlarge its territory, and, (what more than conqueſt redounds to his honour in the annals of Princes) to extinguiſh by a firm and ſpirited conduct, the baleful ſpirit of revolt, ſo long prevalent among his ſubjects; to conciliate their affections, by ſupplying the bleſſings only enjoyed under a wiſe adminiſtration; and to enrich the tranquillity he had procured for his country, if not by the introduction, at leaſt, by the liberal patronage of Science.

A Sketch of the introduction of the Greek learning among the Eaſtern Arabs has been given before[1]. It may be recollected here that ſome branches of learning had been ſeduloully cultivated before Al Mamun ſucceeded to the Khalifat in the year 813. From that period till the time of Abdalrachman the Third, of Spain, a century elapſed, in which ſcience had in the Eaſt continued to make a rapid progreſs, under the patronage of the Aſiatic Khalifs; and if it ſhould be found, that the ſanguinary wars in which they were almoſt conſtantly involved with the Greek Emperors, did not put

[1] See page 88. 119. and Note XXIX of this Volume.

a ſtop

a ſtop to all amicable intercourſe between the hoſtile nations, nor prevent the Saracens from borrowing ſcience from the declared enemies of their religion and ambition, it can hardly be ſuppoſed, that the political enmity ſubſiſting between the family of Abbas and the injured houſe of Ommiyah, ſhould ſo obſtruct all communication between a people united in the ſame faith, manners, and language, as to hinder the liberal ſpirit of ſcience, which had by that time pervaded the Eaſtern Provinces, from finding its way into Spain; either directly from Bagdat, or by ſea from Egypt, or Africa.

It may alſo be remarked, that in the period of which we are now ſpeaking, tranſlations of moſt of the medical Greek writers were made at Bagdat, and that Meſue, Honain, Serapion, and Rhazis, together with a number of other Phyſicians, whoſe works have been loſt, made a conſpicuous figure in the Eaſt. To render it probable therefore that the Aſiatic writers remained unkown in Spain, it muſt contrary to the tenor of hiſtory be ſuppoſed, that the Spaniſh Saracens had no commercial intercourſe with Africa, Egypt, or any other part of the Abbaſſide Khalif's dominions; and that the ſubjects of the different Empires never met together at Mecca, nor in the ports of the Greek Emperor, which were open to Spain, and do not appear to have been at all times ſhut to the commercial ſubjects of the Eaſtern Khalifs. But there can be little doubt that Spain, as early as the 9th century, exported the rich productions of her country, and received in return many of the articles of Eaſtern Luxury. Under ſuch circumſtances it could hardly happen that men of learning in Spain, ſhould remaine wholly ignorant of what was paſſing at Bagdad; and if Science and Commerce made ſlow progreſs in Spain, proportionately to what both had done during the ſame period in Aſia, it muſt be aſcribed to different cauſes from that of enmity to the Abbaſſides.

Some idea of the rich and flouriſhing ſtate of Spain under Abdalrachman the Third, may be formed from the accounts given by Arab writers, of the Preſents made to him by a Vizir about the year 938, and of the magnificent reception of a Greek Embaſſador, ſent to induce the Khalif to carry war into Syria. (Cardonne p. 320.) In the liſt of theſe Preſents, beſides a vaſt quantity of Aloes-wood, Ambergris, and Camphor, are found Perſian Carpets, and ſome of the rich manufactures of Bagdat, which plainly ſhows that Spain's Eaſtern commerce was then at a great height; and though

though it may be allowed to have owed much of its increaſe to the long intervals of tranquillity during a reign of half a century, there is no reaſon for thinking that commerce had ſo rapidly riſen to ſuch a height, in the ſpace of thirty years, or that it had not commenced before Abdalrahman's acceſſion to the Throne.

The Palace and new City of Zohra, built by the Khalif, may ſerve as an inſtance of the Saracen magnificence in Spain, about the middle of the Tenth century; (Cardonne, p. 330.) and though ſome circumſtances, as uſual, may be heightened by the Arab writers, enough will ſtill remain after the allowance made for exaggeration. It appears that the building was conducted by a Greek Architect; that a hundred and forty marble columns were ſent by the Greek Emperor as a preſent; and that other ornamental marbles had been worked at Conſtantinople. (Card. p. 333.)

The intercourſe almoſt conſtantly maintained between Spain and that Capital, led me at firſt to ſuſpect that the Weſtern Saracens might have received the Greek Phyſic, directly from thence; but it ſeems on the whole more probable, that their firſt acquaintance with the Greek writers was by means of the oriental tranſlations.

Abdalrachman the Third, as already obſerved, was raiſed tc the Khalifat in the year 912, and aſſumed the title of Emeer al Moumeneen which had till that time been peculiar to the Abbaſſide Khalifs. After a glorious reign of fifty years, he left his kingdom, in profound peace and in a moſt flouriſhing condition, to his ſon Al Hakam. It ſhould ſeem that he tranſmitted the love of letters to all his children; ſome of whom diſtinguiſhed themſelves in that way, and one in particular, wrote a hiſtory of the Abbaſſide Khalifs. Abdalrachman himſelf is mentioned by hiſtorians as an eminent patron of learning. "Hic Arabum factiones & bella "civilia, quibus univerſa Hiſpania jam diu ardebat, prudentia ac fortitu-"dine penitùs delevit extinxitque: adeo ut, eo Rege, Imperium juſtitia "& pace quam maxime floruerit; ac proinde Litteræ quas ipſe honoribus "præmiisque fovebat & ſuo etiam exemplo promovebat, non parum ce-"perint incrementi." (Bibliot. Arabo-hiſp. Tom. ii. p. 37.)

His ſucceſſor Al Hakam, reigned fifteen years in a proſperous ſtate of peace, and may juſtly be reckoned the Al Mamûn of the Weſtern Khalifs; having carried literature in Spain to a higher pitch than it had ever been before. Had the following paſſage, collected by Caſiri from Arabic authority, happened to have fallen in Dr. Freind's way, it is hardly to be

doubted that he would have retracted the opinion, in which I have presumed to differ from him, and would have placed the introduction of the writings of the Asiatic Physicians into Spain, at least two centuries earlier than it now stands in his History of Physic.

I shall transcribe the whole passage, as being materially to the point, and containing curious information relative to the literary history of Spain. "In regnum sic pacatum successit ejus (Abdrahmani) filius Alhakemus "hujus nominis secundus, Almostanserus Billa nuncupatus, qui fato functus est Anno Egiræ 366 (Ch. 976.) die 2da mensis Saphari, quum imperasset annos quindecem & Menses quinque. Alhakemus, teste "Alrazæo & Ebn Haiano, omni Scientiarum genere fuit excultissimus: "ita ut summam in eo Juris peritiam, nec vulgarem eruditionem facile "agnosceres. Nullum unquam evolvit librum in quo doctas annotationes "manu sua exaratas non reliquerit. Bonarum Artium in Hispania augendarum in primis studiosus, eruditos quosque viros ex oriente summis "propositis præmiis evocandos; Codices præterea omni doctrina refertos "immensis pecuniæ largitionibus undique conquirendos curavit. Quorum "tanta confluxerat copia, ut si scriptoribus fides, Bibliotheca regia illo "ævo ad sexcenta voluminum millia excreverit: quæ non nisi quadraginta "quatuor ingenti mole Catalogis recensebantur. Celeberrima Cordubensis Academia tanti principis auspiciis condita, complura etiam Collegia studiorum causa exstructa, complures per universam Hispaniam "Bibliothecæ conflatæ; nec pauci scriptores, eodem rege auctore, virorum doctrinâ & eruditione inter Hispanos excellentium facta litteris "consignarunt." (Bibliot. Arabo-hispan. Tom. ii. p. 37.)

The Khalif al Hakam was succeeded in 976 by his Son of the same name, a minor, who leaving the administration of publick affairs to his ministers, passed an inglorious life of indolence midst the pleasures of his Seraglio. His Vizir, Al Mansûr, however, who ruled with sway almost absolute for twenty-six years, carried on successful wars against the Christians; but the advantages he had gained, were lost by the mismanagement of his Son Abdalmilek, who had succeded him in office, and who died in 1006. From this period the Spanish History is filled with civil discord, revolts, and usurpations; and in the year 1038, the Ommiyahan Dynasty in Spain terminated in the person of Al Mutemed, the last Khalif of that line. (Cardonne, Tom. i. p. 375.)

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Upon the abolition of the Khalifat, the ſeveral Governors of the principal cities, ſetting up independent ſtates, aſſumed the title of Kings; and Spain in this chaos of divided intereſts, weakened by the cruel oppreſſion of petty tyrants, by inteſtine wars, and by the intrigues and conqueſts of the neighbouring Chriſtian powers, was driven at length in deſpair to implore the aid of the African Moors. Joſeph Teſephin, the ſecond Prince of the Almoravide Dynaſty, who ſucceeded in 1069 and founded the City of Marocco, was invited as an auxiliary into Spain, and had a conſiderable ſhare in the victory gained over Alfonſo of Leon, in the year 1087. But that ambitious, and perfidious Prince, taking advantage of the times, ſeized in 1091, the territories he had as a friend come to protect, and joined Mooriſh Spain to his other conqueſts: blackening, at the ſame time, his guilt by breach of treaty, and the barbarous treatment of Ebn Abad and his family, the unfortunate Prince who had truſted to his honour. (Cardonne, Tom. ii. p. 155. 153. 203.) (Bibliot. Arabo-hiſpan. Tom. ii. p. 41.)

From the above ſketch of the Saracen Hiſtory, in the interval between the death of Al Hakam and that of Eben Abad in 1096, a period of 120 years, it might reaſonably be conjectured that the ſciences muſt have languiſhed; but the contrary is apparent from the annals of Spain. The ſpirit diffuſed under Abdalrahman and Al Hakam roſe ſuperior to the turbulence of the times. The houſe of Abad Aphas (according to Caſiri) in particular, was celebrated for its love of letters; and the laſt Prince of that line, during the painful confinement of ſix years before his death, found conſolation in Poetry; in deſcribing the horrors of his dungeon, and recording in elegant verſe, the diſtreſſes of a feeling mind, ſunk from the height of regal grandeur, into the loweſt ſtate of human wretchedneſs. (Cardonne, Tom. ii. p. 206.) It may laſtly be remarked in reſpect to Phyſic, that it muſt have been in this interval that Albucaſis flouriſhed; for his death happened in 1106, and Avenzoar who was born about 1027, muſt have made a figure at the ſame time: but as the latter lived to an extraordinary age, he may be ſaid to belong alſo to the twelfth century.

Albucaſis is one of the oldeſt Saracen Spaniſh writers on Phyſic, whoſe works have reached the preſent times.

Khalif Ebn Abbas Abu'l Casem Al Zahrawi خلف بن عباس ابو القاسم الزهراوي

The title of his work. Al Tafrif التصريف.

Albucafis, whofe name has been fo ftrangely confounded in the Latin, Buchafis, Abfarabius, Azaragi &c. was a native of Cordova, where he practifed Phyfic and Surgery with great fuccefs, and died in the year 1106 (Heg. 500.) as appears by a M. S. in the Efcurial Library (Bib. Ar. hifp. Tom. ii. p. 136.)

Both his Medical and Chirurgical works were highly efteemed, but were not tranflated into Latin till the 16th century. See Mangetus (Bibliot. Scriptorum medicorum. Tom. i. p. 110. Genev. 1731.)

An account (rather full) of Albucafis, may be found in doctor Freind's Hiftory (p. 123.) where a very juft remark is made on the ufual practice of Editors of the Arabian writers. I fhall refer alfo to the Hiftory for an account of the M. S. S. of Alfaharavius in the Bodleian Library, which affords a ftrong inftance of the confufion produced by the tranflation and abbreviation of Arabic names.

The late Edition of Albucafis in Arabic and Latin, from the Clarendon prefs, by Mr. Channing, affords a good fpecimen of Arabian furgery. Albucafis (de Chirurgia Arabice & Latine cura J. Channing. Oxon. 1778.

ABU MARWAN EBN AAD AL MILLEK EBN ZUHR. ابو مروان ابن عبد الملك بن زوهر

The title of his work Al Taifeer. التيسير

Avenzoar, as appears from a M. S. in the Efcurial, (Bib. Tom. ii. p. 132.) died about the year 1162, and if it be true that he had lived to the age of 135, (Freind vol. ii. p. 72.) and begun practice very young, he muft have made a figure in the 11th century, and been born 8 or 9 years before the death of Avicenna. Leo places his death in 1197. (Hotting. Bib. p. 271.) which is about ten years before that of Averrhoes, but this is evidently erroneous; for Averrhoes fpeaks of the fons of Avenzoar as his acquaintance, but does not mention the father as his contemporary: he always fpeaks of him with great refpect, and in the conclufion of the Colliget refers to him in thefe words. " Unicuique volenti ad hujus modi preclaritates fcientiam pervenire, bonum eft ut libros Abumeron Avenzoar Studiofe legat; nam illic Medicinæ Thefaurus patet manifeste. (Colliget Ven. 1490., p. 63., 1542. p. 107.)

Dr. Freind is more full in his account of Avenzoar than of any of the other Arabians, and thinks he comes more juftly under the character of an

an original writer; (Hiſtory, p. 74. p. 114.) He remarks alſo that the tranſlation of his works, as well as of all the Arabian writers, is very barbarous; and indeed many paſſages both in him and Averrhoes are hardly intelligible. The paſſage in which Averrhoes mentions the great age of Avenzoar, (in the Edition of 1490. p. 31.) with difficulty can be underſtood till compared with the correſponding paſſage in the other Edition (1542). Avenzoar died at Seville, according to the Eſcurial Catalogue, which is more to be depended upon than the authority of Leo, who ſays he died at Marocco. Caſiri (Bib. Arabo-hiſp. Tom. ii. p. 132.) Aſſemani (Bib. Med. Laur. Cod. 216.) Caſiri (ut ſupra, &c. Cod. 829.)

ABU ALY ZUHR. EBEN ABD AL MILLEK ZUHR ابو علي زوهر ابن عبد الملك بن زوهر

Abouały Ebn Zoar, ſhould appear to have been one of the Sons of Avenzoar, and the ſame with Zoar to whom Vander Linden and Mangetus aſcribe the Tract De Curatione Lapidis; for in the tranſlation to which both refer, he is called Abuale Zor filius Abmeleth filii Zor, and the Tract is dedicated Imperatori Sarracenorum Haly filio Joſeph filii Teſephin. This Haly was the ſecond King of Marocco, who, ſucceeding his Father Joſeph (the founder of that city) in 1106, died about the year 1134. The ſmall Tract De regimine Sanitatis, for any thing I can find to the contrary, belongs to the ſame Author, and there appears no reaſon for diſtinguiſhing Zoar from Abohaly Zoar.

Two Zoars are mentioned by Leo Africanus, but the Chronology is ſo confounded that what he ſays ſerves little to clear up matters. The firſt Ibnu Zoar, was according to him, Phyſician to Joſeph Teſephin, and died in the ninety ſecond year of his age, An. Heg. 564, or of Chriſt 1168. Now Joſeph Teſephin died in the year 1106, when this Ebn Zohar was only thirty years old, an early age to have been employed in ſuch a ſtation. But if Avenzoar, whoſe works are ſtill extant, be here meant, which ſeems more probable, Leo's miſtake conſiſts in allotting him only ninety-two, inſtead of one hundred and forty years of age, allotted him by Averrhoes: in which caſe, Avenzoar muſt have been ſeventy-nine, at the time of Joſeph Teſephin's death, and might conſequently with propriety have been employed as his Phyſician.

The other Ibnu Zohar mentioned by Leo, as Son of the former, if he was the Son of Avenzoar, muſt have been born when his Father was one hundred

hundred and ſixteen years old, that is in 1143; and as Joſeph Teſephin's ſucceſſor Aly was dead at that period, this Ibnu Zohar muſt have been a younger brother of Abohaly, one of whoſe Tracts, as already mentioned, was dedicated to that Prince.

Abu Al Waleed Mohammed Ebn Ahmed Ebn Roshd ابو الوليد محمد بن احمد ابن رشد

Averrhoes died about the year 1198 at Marocco: or, according to Leo, eight years later. He diſtinguiſhed himſelf chiefly by his tranſlation and Commentaries upon Ariſtotle. His principal medical work is what has been tranſlated under the Title of Colliget beſides which he wrote ſeveral other Tracts that have alſo been tranſlated. In the Eſcurial Catalogue, (Tom. i. p. 299.) mention is made of an Index of his books, amounting in all to ſeventy-eight. Several of his medical works have never been tranſlated.

A long account of this writer is given by Leo Africanus, (Hottinger, p. 271.) who fixes his death in 1206; (Heg. 603.) but greater anachroniſms may be remarked in the Authors cited by Vander Linden; for he is even made to have been a contemporary of Avicenna, who died at leaſt a hundred and ſixty years before him.

His name, as expreſſed in the Latin, would in the Eaſt be ſtill more unintelligible than that of Avenzoar; Abhomeron Aben Zar, being nearer to Abu Marwan Ebn Zuhr, than Ebn Roſhd is to Averrhoes.

The Latin Editions of his Medical works may be ſeen in Vander Linden, &c. Of the M.S.S. preſerved in different Libraries, and particularly at Vienna, many are either Hebrew tranſlations from the Arabic, or Arabic written in Hebrew characters. (Bib. Bodleian. Laud. Cod. 398.) (Bib. Med. Laur. Cod. 180.) (Bib. Arabo-hiſp. Cod. 826.)

Musa Ben Maimoon Al Israeli موسي بن ميمون الاسرايلي

Maimonides, or Rabbi Moyſes, was a native of Cordova, and died at Cairo in the year 1208. (Hej. 605.) The M. S. Hiſtory of Philoſophers (p. 490.) contains ſome account of his life, which has been tranſlated by Caſiri (Bib. Eſcur. Tom. i. p. 293.) ſee alſo Leo apud Hottinger, (p. 288.) In Vander Linden, he, as well as Averrhoes, is placed by the Chronologiſts too early.

His

His Aphoriſms, and a Tract de Regimine Sanitatis have been tranſlated as likewiſe ſome Excerps from Galen; which ſhould ſeem to be the chief of his medical writings. (Bib. Bodleian. Cod. 863. 864.) (Bibliot. Arabo-hiſp. Cod. 863. 864.

His Aphoriſms are found in a volume entitled Raſis, &c. Venet. 1506. in the Britiſh Muſeum. And in another volume there is another Tract of his bound up with Avenzoar and Averrhoes. Venet. 1542.

ABDULLAH BEN AHMED DHIA AL DEEN EBN AL BEITHAR AL ANDALUSI عبدالله بن احمد صياء الدين ابن البيطار الاندلسي

Eben Beithar was born at Malaga in Spain; and died at Damaſcus in the year 1248. Caſiri properly corrects the miſtake of Leo Africanus who places Beithar's death in the year 1197.

The Eſcurial Catalogue (Tom. i. p. 277.) contains an account of his life extracted from Abu'l Feda's hiſtory; and Caſiri has given a tranſlation of Ebn Al Beithar's Preface, from which it will appear what pains were beſtowed by the Author on his work, and with what injuſtice it ſometimes has been repreſented as a mere tranſlation of Dioſcorides.

The M. S. S works of this writer are common both in Europe and in the Eaſt, but have never been tranſlated. Caſiri remarks that Tournefort makes mention of a tranſlation of Beithar by Galand; but obſerves that no ſuch work is to be found in the Paris Catalogue, and that to the beſt of his knowledge, it never was printed; he regrets at the ſame time, that ſo valuable a work ſhould remain ſo little known in Europe, from want of tranſlation.

It is in high eſtimation in the Eaſt. Bochart in his works, has tranſlated many extracts from Ebn Beithar whoſe great work is entitled "Collectio magna Simplicium Medicamentorum. A Tract De Limoni-"bus" under the name of Embitar has been tranſlated by Alpagus. Mangetus (Bib. Tom. i. p. 109.) (Bib. Bodleian. Pocock 402. 403. (a beautiful M. S. Hunt, 86.) (Bib. Arabo-hiſp. Cod. 834. 835. 836. 837.

Having, I believe, taken notice of the principal Arabian Phyſicians who wrote before the fifteenth century, and whoſe works are extant in Syria, and found in European Libraries; it is time to conclude a diſquiſition which has run out to an unexpected length: as it certainly was far from my intention to attempt a taſk ſo much beyond my abilities, as that of exhibiting a complete Catalogue of Arabic writers in Phyſic. I ſhall therefore

therefore only add a few names found in Mangetus, but of whoſe M. S. S. I have obſerved no trace in the European Libraries; and, not having heard of them in the Eaſt, I do not preſume to determine their proper Arabic names.

ALBENGNEFIT, OR ABBENGUEFIT.

Libellus in quo de Medicinarum Virtutibus in generale & ſpeciale breviſſime & ordinatiſſime pertractat. Nuper Joan. Nicol. Brix. Salodiens opera caſtigatus. This Tract conſiſts of three or four folio leaves, and is among the Opuſcula joined with the works of Meſue. (Venet 1541. et 1602.)

BULCHASIM BENABERAZERIN.

This is probably the Albulcaſis of Mangetus, ſaid to have been contemporary with Meſue. His Tract called Liber Servitoris, conſiſting of nine or ten folio leaves, is joined to the works of Meſue in the Editions above-mentioned. Liber 28. Bulchaſim Benaberazerin tranſlatus a Symone Januenſi interprete Abraam Judeo Tortuoſcenſi.

ALCANAMOSALUS SEU CAMAMESALUS.

De paſſionibus Oculorum Liber. Vide (Manget Biblioth.)

ELLUCHASEM ELIMITHAR DE BALDACH, FILIUS HAHADVM, FILLI DUCELLAM DI BALDACH. Vixit A. C. 1305. (Juſtus in Chron. Med.) The title of this writer's work is Tacwim Sanitatis, and was publiſhed, with ſome ſmall Tracts of other Arab writers, at Stratzburg, in 1531. 1533. in fol. (Vander Lind. p. 158.)

Takwim, تقويم, is a title which ſeveral Arabian medical writers have given to their works; and was adopted by Abu'l Feda for his Geographical Tables, in imitation (as he ſays himſelf) of Ebn Jazalah, who had named a medical work Takwim al Abdan. (Præfat. ad Choraſmiæ deſcriptionem, vers. J. Gravii. Lond. 1650.) "Ce mot Arabe Tacouim, "ſe prend particuliérement pour un ouvrage diviſé par Tables." Herbelot (Bibliot. Orient. p. 837.)

# I N D E X

TO

## BOTH VOLUMES.

### A

B.

C.

Contagion,

D.



Divorce,

E.

## F.

G.

## H.

## I.

## K.

L.

## M

Muſquetoes,

N.



O.

P.

## Q.



## R.

S.

## T.

V.

W.

Y.



Z.

## ERRATA TO THE SECOND VOLUME.

Page 29. line 2. for Sideida, read Jideida.—P. 105. f. note XXII. r. XXII**.—P. 107. f. n. XXIII. r. XXIII**.—P. 108. l. 8. f. marvelous, r. marvellous.—P. 120. & paffim Friend, r. Freind.—P. 134. l. 20. f. poffeffion, r. profeffion.—P. 136. l. 12. f. application, r. operation.—P. 136. f. Bubonfcele, r. Bubonocele.—P. 137. l. 27. f. gnorant, r. ignorant. P. 154. f. timidu, r. timidus.—P. 159. l. 10. f. Golues, r. Golius.—P. 165. l. 27. f. arranged, r. and arranged.—P. 190. l. 24. f. falto, r. fatto.—P. 221. l. 28. f. cuicts, r. cuictes.—P. 225. l. 15. f. mattraffes, r. mattreffes.—P. 234. l. 29. f. vegitativa, r. vegetativa.—P. 234. l. 33. f. Bukk, r. Bukh.—P. 241. l. 14. f. quaries, r. quarries.—P. 319. l. 12. f. Diarrhaeas, r. Diarrhoeas.—P. 324. l. 5. f. blewifh, r. bluifh.—P. 325. l. 18. f. incureable, r. incurable. P. 382. l. 2. f. fmoak, r. fmoke.—P. 394. l. 24. f. ferve, r. ferved.—P. 410. l. 7. f. homibus, r. hominibus.—P. 413. l. 12. f. Chronicum, r. Chronicon.

### APPENDIX.

Page iii. line 15. for oequalibus, r. æqualibus.—P. viii. l. 12. f. ould, r. could.—P. xx. l. 14. f. Miffeeh, r. Miffeehi.—P. xxx. l. 20. f. Aad, r. Abd.—P. xxxiii. l. 18. f. M.S.S. r. M.S.

Page 1. for افرنج read افرنج — 68. f. لاه r. المظلة — 72. f. هاناكلكا r. هاناكا — 74. f. بطبيبت r. بطبيت — 97. f. السحاح r. السحاح —— 101. f. سحر r. سحر — 107. f. انجبا r. انجبار — 139. f. دجامة r. حجامة — 172. f. جحش r. جحش — 193. f. حبي r. حبري — 201. f. بيكاسون r. ببيكاسون — 203. f. ححل r. حجل —— 205. f. شحرور r. شحرور — 206. f. فسغبيس r. فسغيس — 211. f. قبوضي r. قبوضي — 214. f. قربس r. تريس —— Appendix. Page xxxix. for الرهراوي read الزهراوي — xxxiii. صياء r. ضياء